THE JAIN LEGACY IN SHAHABAD

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I, Ranveer Pratap Singh (Enrolment No- CUSB2301512029), certify that the work embodied in this dissertation is my own bonafide work carried out by me under the supervision of Dr. Sudhanshu Kr. Jha during third and fourth semesters of my Postgraduation at Central University of South Bihar. The matter embodied in this Master of History dissertation has not been submitted for the award of any other degree.

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Shri 1008 Parsvanatha Digambar Jain Temple (Masarh) (AI Generated due to faded original pic)

Shri 1008 Parsvanatha Digambar Jain Temple (Masarh)

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PREFACE

The present study, titled "The Jain Legacy in Shahabad", is an effort to understand the legacy of the Jainism in the region of Shahabad, which includes the present-day districts of Bhojpur, Rohtas, Buxar and Kaimur in Bihar. This work has been written with the aim of exploring how Jainism not only existed but also flourished in this region over many centuries, and how it contributed to the local society, education and heritage. Shahabad is a region of immense historical significance. It has seen the rise and fall of many kingdoms, many religious and cultural traditions have passed through this land. Among these Jainism holds a special place. But often overlooked in normal historical writings, Jainism has left a deep and long-lasting impression on this region. From ancient temples and stone sculptures to handwritten manuscripts and community-led educational institutions, the Jain presence in Shahabad is both rich and meaningful. Jainism, one of the oldest religions in India was founded on the principles of non-violence (ahimsa), truth (Satya), non-possessiveness (aparigraha) and self-discipline. Throughout history, Jain communities have contributed to trade, education and philanthropy in many parts of India including Shahabad. This study closely examines the impact of the Jain legacy on the cultural and social life of the region. It shows preservence of its religious traditions and interaction with the broader society. The decision to work on this topic came from a personal interest in uncovering the lesser-known aspects of Bihar's history. While Jainism is well-known in places like Gujarat, Rajasthan and Karnataka but its roots in Bihar, especially in Shahabad are not commonly discussed. This gap in knowledge encouraged me to explore the Jain heritage in this part of the state and to present it in a simple and readable format for students, researchers, and general readers. This work is divided into several chapters, each focusing on a different aspect of the Jain legacy in Shahabad. The first two chapter deals with the introduction, arrival and spread of Jainism in the region. It discusses how and why Jain monks and traders moved towards Shahabad, and how the religion took root here. It also talks

about important Jain scriptures and mentions of the region in ancient texts. The next chapter focuses on the Jain antiquities found in Shahabad temples, idols, inscriptions and other archaeological remains that tell us about the historical presence of the Jain community. These monuments are not just religious symbols; they are living evidence of the region's vibrant past.

The Next chapter looks at the social and educational work done by the Jain community. Jain schools, pathshalas, libraries and trusts have played an important role in promoting education and knowledge, not only among the Jain community but also in the larger society. Many prominent Jain families in Shahabad have been involved in supporting schools, giving scholarships and running charity hospitals. These contributions show the community's deep commitment to public welfare and development.

The final chapter of this work brings together all the findings and observations and reflects the Jain legacy continued in Shahabad today. Although the number of Jains in the region may be small compared to the past, their impact is still visible. The temples are still active, festivals being celebrated, and many Jain families continue to uphold their traditions and values. Writing this work has been both a learning experience and a journey of discovery. I visited several Jain temples and historical sites in Shahabad, spoke to local people, temple caregivers and then went through too many books and manuscripts referring Jain history. I was amazed on knowing that Jainism is the cultural identity of this region, even though it was not much flourished in this region. I have tried to keep the language of this study as simple and clear as possible. I wanted to write something that feels personal, grounded, and humanly, with maintaining the accuracy and seriousness that academic work demands.

The local historians and old members of the Jain community were especially helpful in offering oral histories and memories passed down through generations. This study is a small step toward documenting the deep and beautiful Jain heritage of Shahabad. It is also a humble

attempt to show that even in the heartland of Bihar, Jainism once had a strong presence and continues to influence local culture and traditions. I hope that this work will encourage more students and researchers to explore the history of Jainism in this region that are often ignored or forgotten. With full sincerity, I present this work to readers with the hope that it will serve as a respectful tribute to the Jain community of Shahabad and a valuable addition to the broader field of Indian religious and cultural history.

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CHAPTER 1

Introduction to Jainism

Jainism is one of the oldest faiths in *Jamvudipa,* with roots going back to ancient times. It developed into a way of life that emphasizes non-violence, spiritual freedom and a path to enlightenment with deep ecological wisdom. As a Sarmanic movement, Jainism coexisted with other groups that questioned the authority of the Vedas. According to me this is just an exaggeration as Jainism during the time of Rishbhadeva did not arise as a counter to Brahmanism. Some historians have argued that it was a counter to Brahmanism with Mahavira as its founder because of marking a significant transition in historical intellectualism and historically important during the time of Mahavira. Jainism has been around forever. According to Jain beliefs its timeless principles are occasionally rediscovered by enlightened spiritual teachers called Tirthankaras. The word 'Jain' comes from the Sanskrit word 'ji,' which means 'to conquer,' and a Jain is someone who has defeated their inner demons like anger, pride, greed, and dishonesty. By defeating these inner enemies, a person can achieve *moksha,* a state of lasting peace and freedom from the cycle of birth and death. Jainism's rich history traces back to ancient India, with sacred Jain scriptures revealing a cycle of 24 Tirthankaras. We are presently in the fifth part of the Avasarpini cycle, with Bhagwan Mahavira, the 24th Tirthankara, having lived in the 6th century BCE. While Jain texts affirm that the tradition predates him, they collectively form a profound and enduring spiritual legacy. Mahavira, originally named Vardhamana, was a kind prince from the kingdom of Vaishali in present-day Bihar. At the age of 30, he gave up his royal life to become a monk and spread the teachings of Jain Dharma. Following 12 years of intense meditation and hardship, Mahavira attained pure knowledge, known as Kevala Jnana, and devoted the rest of his life to sharing the truths of

Jainism. Mahavira and other Tirthankaras initially shared Jainism's core teachings, which were later memorized and passed down by monks before being written into Sutras or scriptures.[1] experience over fear or blind faith. By promoting a simple life, non-violence towards all living beings, and equality among all creatures, Jainism provides timeless principles that remain remarkably relevant today guiding individuals towards a life of peace, truth, and harmony.

There is a question that what is religion? Jainism's interpretation is very different about the *Dharma* that is understanding the meaning of religion in Jainism can be condensed into two principles. *Damsana mulo Dhammo,*[2]which emphasizes that right perception is the foundation of dharma whereas *Varthu sahavo Dhammo*,[3] which highlights the lasting nature of things as a form of religion.

Indian philosophy discusses past and future lives, highlighting the concept of reincarnation, which suggests that the consequences of previous actions are experienced in this life, a notion that is deeply rooted in Hinduism, and the concept of Jains is also similar. In Jainism, the eternal soul, or *Jiva*, undergoes a cycle of rebirth, or samsara, with its next life determined by accumulated *karma,* and the ultimate goal of achieving liberation or *moksha* and by eliminating all *karma*, thereby freeing the soul from the cycle of rebirth. Although Rishabhdev is credited with founding this sect, we will delve deeper into it later.

A core principle of Jainism is that the universe is infinite, governed by natural laws, and has no beginning or end, as described in the Tattvartha Sutra (1.1), which explains the fundamental truths of existence, including the soul, non-soul, karma, bondage, and liberation.

[1] Kalpa Sutra (translated by Hermann Jacobi), Sacred Books of the East, Vol. 22, Oxford University Press, 1884, pp. 217–219.
[2] *Uttaradhyayana Sutra*, Ch.28
[3] ibid;

Jiva ajiva punya papa asrava saṃvara bandha nirjara mokṣaḥ tattvam[4] means that the basic principles of existence include the soul, non-soul, karma, bondage and liberation.

Jainism believes that every living thing, no matter how big or small, has a soul that is pure and eternal, but is stuck in a cycle of birth and death because of *karma,* with the ultimate goal of freeing the soul to gain complete knowledge and happiness, and emphasizing the importance of treating all living things with respect and kindness, as stated in the *Acharanga Sutra* as all beings dislike pain so one should not cause them pain. This shows the deep respect this religion has for all types of living things.[5] According to the Tattvartha Sutra, the five non-living elements of matter, space, time, motion, and rest, which are collectively referred to as *Ajiva*, interact with the soul to create worldly experiences.[6]

Karma is believed to be a physical, indirect form of matter that follows to the soul due to negative thoughts, words, or actions, causing suffering, rebirth, and ignorance. Equally, good actions generate good karma, but even this must be eliminated to achieve ultimate liberation (*Moksha).* The *Sutrakrtanga Sutra* (1.1.2.18) mentions that the soul creates its own future through its actions.[7]

One of the main ideas in Jainism is that the soul, or Jiva, is eternal and has infinite knowledge, happiness, and energy. In Jain philosophy, every living thing, from tiny microbes to humans and animals, has a soul that is stuck in a cycle of birth and death because of karma.

[4] Tattvarthasutra of Umasvati, with the Sarvarthasiddhi commentary by Pujyapada, Translated by Nathmal Tatia, Jain Cultural Research Society, 1994. Para no 1.1
[5] Acaranga Sutra, Book I, Lecture 1, Sacred Books of the East Vol. 22, translated by Hermann Jacobi, Oxford University Press, 1884, p. 4.
[6] Tattvarthasutra, Chap. 5
[7] Sutrakrtanga Sutra, Book I, Lecture 2, Verse 18, SBE Vol. 45, translated by Hermann Jacobi.

The *Tattvartha Sutra* (2.10) states that the soul's defining characteristic is consciousness or awareness, manifesting in knowledge and perception. In *Acaranga sutra* every soul has infinite potential but is obscured by karmic particles much like dust on a mirror. Jainism highlights the importance of treating all living beings with compassion and respect, as they are capable of experiencing pain and suffering.[8] This highlights the deep compassion characteristic in Jainism, which recognizes the essential value and capacity for feeling and suffering in all life forms.

Jain scriptures categorize souls into two main types- bound souls which are trapped in the cycle of life and death due to karmic bondage and liberated souls which are pure and have achieved the highest state of liberation by destroying all karmas. In Jain philosophy, everything devoid of consciousness is classified as *Ajiva*, or non-soul, and is divided into five distinct categories. As the *Tattvartha Sutra* explains that "*Pudgala-dharma-adharma-akasha-kalaḥ te ajivaḥ*", means the non-living substances, including matter, motion, rest, space, and time, play a crucial role in enabling the living soul to function, move, and interact with the world.[9]

Jain ethical practice emphasizes the observance of vows or *vratas*, which play a crucial role in halting karma's influx and initiating soul purification thereby fostering spiritual growth and self-realization. Jainism upholds two primary sets of vows: *Mahavratas* or Great Vows taken by monastic orders, and *Aṇuvratas* or Small Vows taken by lay individuals both of which are considered essential for spiritual development. While *Mahavratas* are deemed strict and comprehensive, *Aṇuvratas* are viewed as partial yet spiritually significant, providing

[8] Acaranga Sutra, Book I, Lecture 1, Sacred Books of the East Vol. 22, translated by Hermann Jacobi, Oxford University Press, 1884, p. 4.
[9] Tattvarthasutra para no 5.2, Translated by Nathmal Tatia, Jain Cultural Research Society, 1994.

a foundation for spiritual practice. The *Uttaradhyayana Sutra* provide clear definitions of these vows, offering guidance for individuals seeking to deepen their spiritual practice.[10]

Ahimsa, the foundation of Jainism, represents complete non-violence in thought, word and action highlighting the importance of not harming any living being regardless of its size. The *Acaranga Sutra* briefly states 'All living beings desire to live. Therefore, do not harm them.' Jain monks and nuns demonstrate remarkable dedication to this principle taking great care to avoid harm by walking barefoot, sweeping the ground, filtering water, and refraining from eating after sunset.[11]

Satya is the practice of always speaking the truth with kindness, honesty, and respect for other. One who speaks truth, speaks what is holy.[12]

Practicing *asteya*, or non-stealing, means being mindful of not taking something that hasn't been offered and avoiding theft, deception, and unauthorized use in all aspects of life including one's thoughts. The Sutra wisely states (**हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिव्रतम्।)** *Vratam* is to abstain (intelligently) from these five sins of violence, untruth, theft, sexual intercourse and attachment (i.e. turning into attachment towards things). 'Not taking what is not given is the vow of non-stealing.[13]

For monks this means implementation of total celibacy surrendering all sexual activity and desires. For householders it means cultivating faithfulness and self-control over

[10] *Sachitra Uttaradhyan Sutra*. Chapter 23, p. 282. Shri Amar Jain, Punjab
[11] *Acaranga Sutra*, Book I, Lecture 1, SBE Vol. 22, p. 5-14
[12] *Sutrakrtanga Sutra*, Book I, Lecture 2, Verse 20, SBE Vol. 45
[13] The *Tattvartha Sutra* (7.10)

passions. The *Dasavaikalika Sutra* wisely cautions against the allure of sensual pleasures, recognizing them as the root cause of attachment and *karma.*[14]

Acceptance *Aparigraha* means letting go of attachment to all material things and relationships, freeing oneself from the burdens of possessions and desires as the *Uttaradhyayana Sutra* mention that "The more one possesses, the more one suffers." *Aparigraha* also encourages releasing mental attachments like anger, pride, deceit, and greed, promoting a life of greater freedom and inner peace.[15] These vows serve as a spiritual path that goes beyond mere rules allowing individuals to halt the arrival of karmic matter and reject existing karma ultimately leading to self-purification and *moksha.* The five vows form the core of right conduct, complementing right faith and right knowledge as emphasized by the *Tattvartha Sutra*.

The main goal of Jainism is to achieve freedom from the cycle of birth and death by purifying the soul and removing *karma*. This is done by following the three Jewels- having the right faith, gaining the right knowledge, and living a good life. The path to liberation is comprised of right faith, right knowledge and right conduct. Right faith is the unwavering conviction in the truths revealed by the *Jinas* which encompasses trust in the existence of the soul, *karma*, the principle of non-violence and the teachings of the enlightened ones. Having faith in the true nature of reality is right faith which dispels doubts and prepares one for spiritual practice and true knowledge. After faith, knowledge follows according to Jainism, knowledge is an inherent quality of the soul but it is obscured by *karmas*. There are five types of knowledge- sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience. The first two are common in humans while the last three are rare and special.

[14] Dasavaikalika Sutra, Chapter 6, edited by Muni Punyavijayaji, Jain Agam Series, Gujarat.
[15] Uttaradhyayana Sutra, Chapter 2, Verse 5, translated by Hermann Jacobi

Omniscience is the complete and pure knowledge attained by a soul before liberation. Right conduct refers to the practice of living ethically guided by vows and self-control. It encompasses following the five great vows- practicing self-discipline, avoiding harmful actions, meditating on the soul's purity and conducting oneself in accordance with right knowledge as stated in the *Tattvartha Sutra* that "Conduct in accordance with right knowledge is right conduct.[16]

Moksha is the state of complete liberation from karmic bondage, where the soul possesses infinite knowledge, experiences pure bliss, is free from the cycle of birth and death, and resides eternally in the highest realm of the universe *Siddha-Sila*. A soul that has eliminated all *karma* and has infinite qualities is referred to as a Siddha or a liberated soul.[17]

Jainism provides a unique and intricate perspective on the cosmos which is considered eternal and self-sustaining with no creator God and no beginning or end. The fundamental principles of Jain cosmology are outlined in various scriptures including the *Tattvartha Sutra, Saṃgrahaṇi Sutra, Tiloyapaṇṇatti, and Lokavibhga* which describe the universe's shape, structure and divisions in remarkable detail. According to the *Tattvartha Sutra* (5.19), the universe is without beginning and eternal, as stated in the phrase *'Loka anadi nityaḥ*.' This concept rejects the idea of creation or destruction by a god instead proposing that the universe operates under natural laws, with six fundamental substances existing forever.[18]

Jainism's ancient teachings offer remarkably relevant solutions to today's pressing issues including violence, environmental crisis, mental stress, and overconsumption providing humanity with practical and peaceful alternatives. Jainism is one of the world's oldest spiritual

[16] *Tattvartha Sutra* (1.1–1.3), Translation by Nathmal Tatia, Jain Cultural Research Society, 1994
[17] *Dravyasamgraha*, Verse 42, Edited by Pt. Sukhlal Sanghvi, Jain Vishva Bharati Institute, Ladnun.
[18] *Tattvartha Sutra* 5.19, translated by Nathmal Tatia

traditions teaching that every soul has divine potential and can achieve perfection through personal effort. The *tirthankaras*, particularly Lord Mahavira, demonstrated a path of non-violence, truth, non-possessiveness, and self-realization that is accessible to everyone regardless of their role in life. Jain scriptures offer profound philosophical guidance and practical values that remain relevant today. In a world seeking peace, justice and sustainability, Jain teachings provide a pure and peaceful way of life and even partial adherence to Jain philosophy can bring inner peace, social harmony and respect for all life.

Some questions come in our mind like what are we really? why do we suffer? where do we exist? and how to get freedom? So, we get possible answers to all these from Jain *sutras* and philosophy that we are actually pure soul. The reason for our suffering is our created *karma* and we exist in this eternal universe and freedom can be achieved only by right conduct. So, Jainism is not just a religion but a profound way of life based on non-violence, truth, effort, and liberation.

The story of Shahabad: An Introduction

Shahabad located in western Bihar is a historically significant area that was once a large district with its headquarters in Arrah before being divided into four districts - Bhojpur, Rohtas, Kaimur, and Buxar districts, Bihar, India, lies between **24.5°-25.5° N** latitude and **83.5°-84.5° E** longitude. Nestled in the fertile Gangetic plains it is bounded by the Ganges to the north and the Kaimur hills to the south historically serving as a key cultural and economic hub. The Sone River, a vital tributary of the Ganges flows through the region contributing to its agricultural productivity. Shahabad was previously part of *Mahajanapada Kashi* with the Son River serving as a natural boundary between *Kashi* and *Magadh* but Archaeological

discoveries at Masadh,[19] near Arrah have found artifacts from the Mauryan Empire and Ashoka's minor rock edict at Sasaram shows that this area was connected to the Magadh Empire too.

This region has a rich history, connected to Kashi, the Mauryans, the Gupta kings, and the Rajput, as shown by archaeological finds like the copper plates from Bhojpur and Mangram (Bhojpur)[20] which date back to the 6th or 7th century BCE related to land grants and donations of temples. The area became known as Bhojpur in the 12th century, named after Raja Bhoj, a Rajput king showing the growing influence of Rajput clans in the region. This land was inhabited by tribals (Chero) since the time of the arrival of Rajput.

After 1529 when Babar attacked and defeated the Afghans, he camped in Ara and from here he declared that Bihar had come under the control of the Mughal Empire and named this area Shahabad, which means the city of emperors.[21]

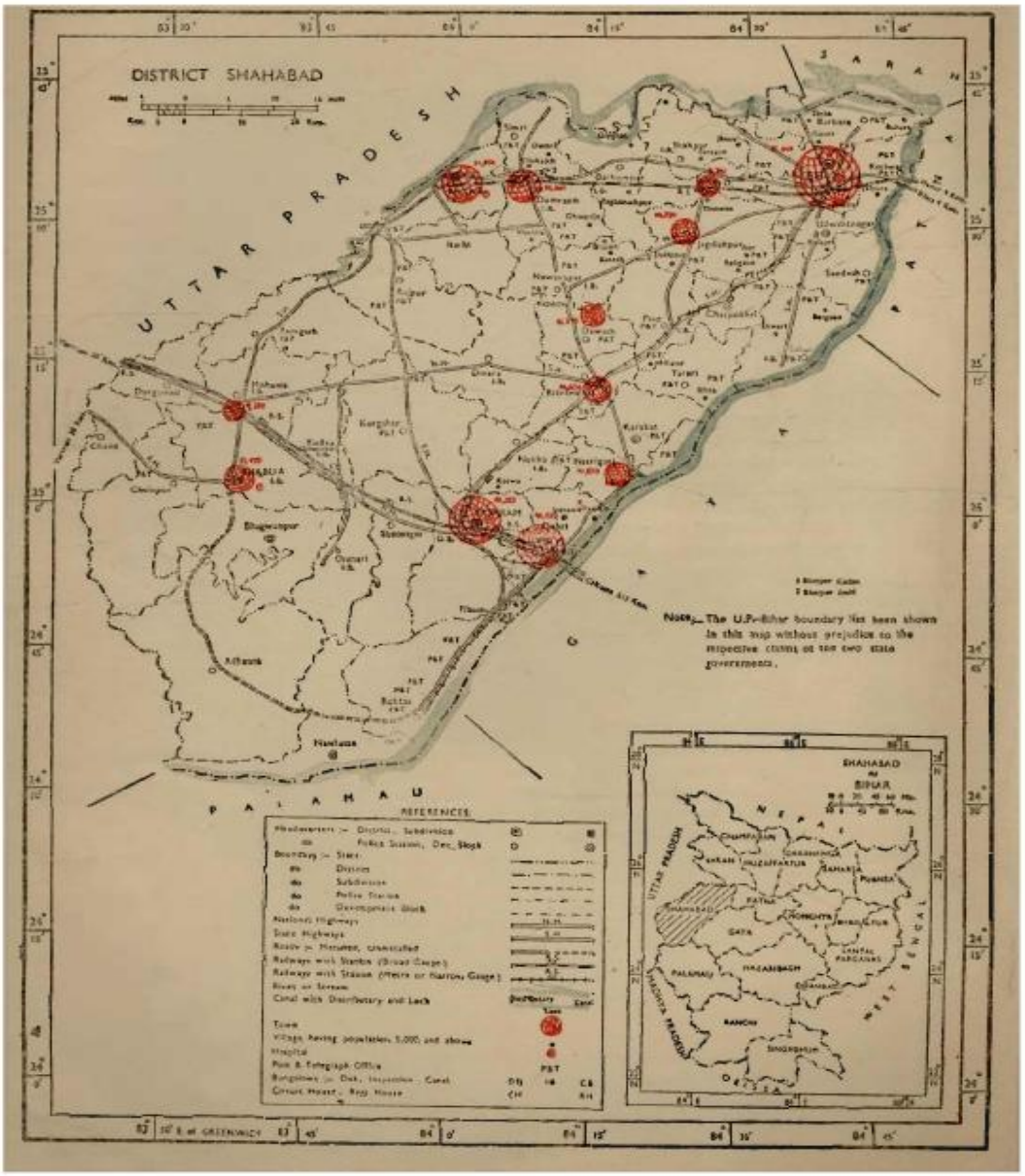
It was from here that the name of this area became famous as Shahabad. After Babar's death, Afghans took control of the area again and contributed to its growth especially under Sher Shah Suri's leadership. Later, the Mughals regained control despite facing resistance from local jagirdars and played a significant role in the region's economy and administration.

Shahabad also played a very important role in the fall of the Mughal Empire because in the Battle of Buxar in 1764 the British defeated the combined army and paved the way for their rule in India. The spark of the 1857 revolution in Bihar was also lit from here when Jagdishpur's landlord Babu Veer Kunwar Singh, at the age of 80 forced the British to bite the dust and Arrah was an important centre of this revolution in Bihar. After that Shahabad was

[19] *Archaeological survey of India*, Report, Vol.3, pp. 65-711
[20] Sahai, B. (1983). *The Inscriptions of Bihar: From Earliest Times to the Middle of 13th Century A.D.*
[21] Muzaffar Khan, Muhammad. *Nama-e-Muzaffari*. Matba Majeedi, 1917

put under Patna Division of Bengal Presidency and then in 1922, Shahabad was divided into Bhojpur and Rohtas. Later in 1991 Kaimur was separated from Rohtas and in 1991 Buxar was separated from Bhojpur. Shahabad's population is around 1 crore, with Hindus being the largest group followed by Muslims while Jains make up a small minority of around 1500. Most Jains live in Ara where there are around 1000.[22] Shahabad's history is a mix of ancient greatness, medieval bravery, resistance to colonial rule and modern change. Its location, fertile land and brave people have made it an important area in Bihar's and India's history. Although Shahabad is no longer an administrative name, it still holds a special place in people's hearts who continue to proudly follow their traditions. Despite being divided into Bhojpur, Rohtas, Kaimur, and Buxar, the region has struggled to develop a common cultural identity.

[22] *Census of India 201*1, Primary Census Abstract: Bihar, Office of the Registrar General and Census Commissioner, Ministry of Home Affairs, Government of India, New Delhi, 2011.



Map of Shahabad 23

[23] https://censusindia.gov.in/nada/index.php/catalog/32681

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CHAPTER 2

Origin of Jainism in Shahabad

Jainism, an ancient Indian religion boasts a profound philosophical heritage that has profoundly impacted Indian society in a remarkably positive way founded in the sacred land of *Jambudvipa*. Jainism was established upon core tenets such as non-violence, truth, and spiritual liberation with its early roots in Bihar and Uttar Pradesh facilitating pivotal regions like Shahabad (A region of ancient Mahajanapada Kashi) in the advancement and dissemination of Jain thought.

Jain tradition holds that Rishavadeva was born thousands of years ago, a timeline that is supported by Hindus texts which describe the creation of the Earth and the birth of the Rishavadeva in the 5th generation from the self-manifested Manu and Satyarupa but before Rishbhadeva came into this world there were 14 Kulkars, the first Kulkar's name was Vimalvah and the 14th's name was Nabhirai and Rishabhdev was the son of Nabhirai. Rishabhdev had 100 sons and 2 daughters, the eldest two sons were named *Bharat* and *Bahubali*. *Jambudvipa* was named *Bharatvarsha* after the name of Bharat. According to the *Avasyakanir Yukti*, Rishbhadeva is said to have visited Jonnag and Swarna Bhoomi, sharing his knowledge of 72 arts. He gave his kingdom to his 100 sons left his worldly life and went to Purimatla leaving behind 2 disciples, 84 Ganas, and 84,000 monks in Samayavyanga showing how far his teachings had spread.[24]

Many historians believe that Jainism has originated along with the Indus Valley Civilization made some of the earliest and most important stone sculptures in India including thirteen stone figures that have been found so far. Furthermore, archaeological evidence

[24] *JES202 Story Book E3*. Japan External Trade Organization (JETRO), 29 Apr. 2005.pp25-28

including seals found in Harrapan and Mohenjo-Daro and the toroso of a *Yogi* found in Digambara posture suggest that Jainism was present in Harrapan period supporting that idea that Jain civilization also known as Dravida Sangha was widespread in India at the time of arrival of the Aryans.[25] The Harappan figure is shown without clothes standing straight and facing forward. Its calm but strong posture is very similar to a special meditation pose in Jainism called *Kayotsarga*. In this pose a person lets go of all connection to the body and focuses completely on the soul to reach spiritual freedom. Jain *Tirthankaras* often stands like this to show peace, self-control and a deep inner journey figure could be an early representation of a Jain *Tirthankara*.

The Rig Veda gives us some more clues. It mentions a conflict between the Vedic gods and the "*Sisna-Devas*" naked deities who opposed Vedic sacrifices. In one hymn there is a prayer: "Let not the naked gods (*Sisna-Devas)* come near our sacred yajna (ritual sacrifice)." This suggests that early Vedic society feared or rejected these naked ascetics. They may have belonged to a non-Vedic tradition possibly an early form of Jainism.[26](*Sisna-Deva* term was also use by the Xuanzang in his records probably points to the Jain tradition)

Jainism is even older than the Vedic religion. The Jain culture which represents now the *Sarmanic* culture in India. The Harappan Civilization sheds some welcome lights on the antiquity. After that here discussed that Neminath or Aristnemi was cousin of Krishna.[27] The Vedic period was a time of deep religious activity in ancient India centered around the worship of gods, complex rituals, sacrifices and the composition of sacred texts known as the Vedas. In response to these elaborate practices new religious movements like Jainism emerged. Jainism

[25] Jain, Anil Kumar. *A brief introduction to Jainism*, Infinity Education, 2024, p.p.4-7.
[26] Rig Veda, quoted in Macdonnell, Vedic Mythology, p.155
[27] Mehta, Mohanlal. Jain culture: A brief introduction. Parsanath Vidyapeeth, Varanasi, 2002, p.p.6-9.

focused on non-violence, strict self-discipline and renunciation offering an alternative path for those who were uncomfortable with the Vedic tradition's focus on sacrifices. The *Mahajanapada* period marked a significant turning point in Indian religious and philosophical development. It was during this time that alternative belief systems such as Jainism and Buddhism began to grow as reactions against the rigid Vedic structure.

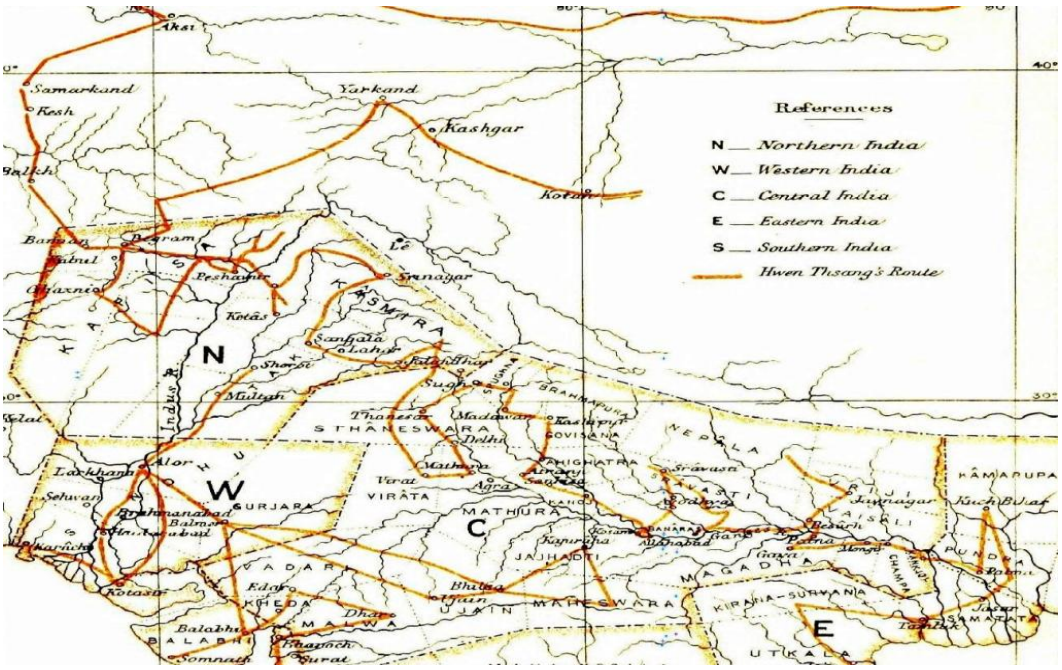
Bihar holds great significance for Jains as 22 of the 24 *tirthankaras* achieved enlightenment in the region and several *tirthankaras* including Sheetalnath, Vasupujya, Mallinath, Munisuvrata, Neminath and Mahavira were born here but Mahavira a key figure in Jainism born in Kundalpur, a village near Vaishali in Bihar around 599 BCE. He belonged to a royal family but gave up his luxurious life at the age of 30 to seek spiritual truth. His teachings centered on non-violence and ethical living resonated strongly with people seeking a simpler and more spiritual life.

Shahabad, a historic part of the Kashi and Magadh Empire played a very important role in nurturing this spiritual transformation. As a culturally rich and strategically located area it became a welcoming place for Jain ideas to spread, Jainism’s core values non-violence, truth and care for the environment took root in the region and left a lasting impact on its social and cultural life. These principles influenced local traditions and encouraged respect for nature and animal welfare.

Located in today’s Bihar, the Shahabad region was close to important places associated with Mahavira’s life. Its location along trade routes helped connect Jain monks and scholars with local communities allowing Jain teachings to flourish. It was provided support from local kings and merchants who appreciated Jainism’s focus on morality and inner peace further boosted its growth in the area. As a result, Shahabad became a significant centre for the spread

of Jain philosophy and spiritual thought. Shahabad is a region that acts as the bridge between the Magadha and Kashi region with its strategic location between Kashi, Pataliputra, Vaishali, and other places contributing to the visible influence of Jainism. The Uttara path route which links Kashi to Pataliputra and Tamralipti likely traverses the Kaimur valley of Shahabad while another trade route may connect Kashi to Pataliputra via Ara. According to my hypothesis it is possible that a separate route may had passed through Chausa and Arrah. The route taken by Xuanzang was complex involving a crossing of the Ganga near modern-day Arrah in 6th century and stay Masarh. He described about Masarh as a *Mo-Ho-So-Lo*[28] followed by travel to Varanasi, Vaishali and then Mithila before reaching Nepal. He also visited other parts of Bihar sailed down the river from Bodh Gaya to Champa and then proceeded to Tamralipti.[29]

Route used by Xuanzang [30]



[28] Singh, Rana Uday Prasad. "*Masarh: a great Archaeo-Historic site of Bihar*." Ideal Research Review, by Jagdam College, vol. 63, no. 1, Sept. 2019, pp. 110–12.
[29] Kumar, Anil. *"MARKET CENTRES AND TRADE ROUTES IN LATE ANCIENT BIHAR."* Proceedings of the Indian History Congress 67 (2006): 131–44.
[30] Hwui Li, *The Life of Hiuen-Tsang*, trans. Samuel Beal (Clarendon Press, 1888).

It is believed that the site of Masarh is highly revered by the Jainas who believe that Parsvanatha their twenty-third *tirthankara* spent some time here when he was going to Sammed *Shikhara,* which is located 10 kilometers west of Arrah. I have mentioned that the famous Chinese traveler Xuanzang also mentioned in the 6th century that a temple dedicated to Bhagwan Parshvanath existed in this area. However, he noted that the region was mainly inhabited by Brahmins at the time. This suggests that even before the 6th century, the Jain community must have lived here.

In the 12th or 13th century, an inscription was found in Masarh itself, stating that a person named Vimal Nath had renovated the temple of Parshvanath. This provides further evidence of the Jain community's presence and influence in this region during that period.

According to Aditya Vijay Jain, about a thousand years ago, this region faced a severe famine. As a result, the local Jain population began to migrate to other areas due to the food shortage. Although the number of Jains in this region declined at that time, those who migrated helped to spread Jainism in the new places where they settled.

We also know that Lord Mahavira, the 24th Tirthankara of Jainism, was closely associated with the ancient regions of Magadh and Vaishali, which are part of present-day Bihar. This indicates that the people of Bihar were among the early followers influenced by Jain teachings, even though there may be no direct written evidence of this. Since the Jain tradition relies heavily on oral transmission of knowledge from one generation to the next, the absence of written records is understandable. This belief system emphasizes verbal teachings, which were passed on by spiritual teachers rather than recorded in texts.

Out of the 24 Tirthankaras, 20 are believed to have attained Moksha (liberation) at Sammed Shikhar. This suggests that many Jain monks must have traveled through this region. The local people likely provided them with food and water, which further supports the idea that they were influenced by Jainism or were followers of the Jain faith.

Today, there are 45 Jain temples in the city of Arrah. Most of these temples are between 500 to 1000 years old. This clearly shows the long-standing presence and strong influence of the Jain community in this area. Based on this evidence, it can be said that the Jains were likely among the original residents of this region. A temple in Masarh dedicated to Parsvanatha was constructed to memorialize for the rest of Lord Parshwanath. Although ancient Jaina artifacts are scarce, a damaged stone sculpture of Parsvanatha can be found within the Bhagwati Mandir compound. The Jainas, specifically the Rathors of Marwar, migrated to this region in the 14th century resulting in most Jaina remains dating back to this period. An inscription on a Parshwanath image although from a later period it is significant as it indicates that this region was previously known as Karushadesa and that the ancient name of Arrah was Aramnagar. The presence of merchants, guilds and other trade organizations in Shahabad which was linked to the Uttarapat*h* may have contributed to the flourishing of *Shramanic* culture in this area.

Jain sculptures from the 7th to the 10th centuries have been found in the Shahabad region indicating that the region was certainly under the influence of Jainism. Several sculptures and stone plaques featuring Jain footprints have been found in Buxar, Bhojpur, Rohtas, and Kaimur, and will be discussed later. Seven Jain inscriptions have been discovered in Ara including one of Parshvanath that refers to the area as Aaram Nagar. A Jain Marwar named Vimalnath also referred to the area as Padmavatipur which later became Matisara and

eventually Masadh. There were many Jains association are mentioned in this region in oral Tradition.

Between the 9th and 12th centuries, Jainism expanded throughout the region via various dynasties as indicated by the discovery of numerous statues primarily in Padmasana and Kayotsarga postures potentially symbolizing *tirthankaras*. Locally sourced sandstone was used to craft these statues which can still be found in ancient temples and villages. Over time the local population began venerating these idols as village deities, a practice that persists to this day. Inscriptions in Sanskrit and Prakrit languages employing Brahmi and ancient Nagari scripts have also been unearthed detailing donations of land and money by traders, merchants, guilds and Jain devotees. The region of Shahabad particularly places like Ara, Rohtasgarh, and Dalmia Nagar has a deep historical connection with Jainism. Many inscriptions discovered in this area speak volumes about the religious activities that took place here. A majority of these inscriptions mention donations by Jain devotees such as land grants or financial support for the construction of temples and the installation of idols.

One notable example is an inscription found in Rohtasgarh. It talks about a wealthy merchant family who contributed funds to build a Jain temple and install an idol of Parsvanatha, the 23rd Tirthankara. This is not an isolated case. Similar inscriptions across the region follow the same pattern where individuals or families mostly from the trading community played key roles in supporting Jain institutions.

These findings clearly point toward the strong presence and influence of Jainism in this area over the centuries. This shows that there must have been influence of Jains in this area and even today we see Jains in this area, their temples, Dharamshala etc. prove that the influence of Jains has been there in this area from the past till present. As we all know that in the past

Magadh and Shahabad were known as areas where people of lower castes lived and this is confirmed by ancient texts like the Puranas and Atharveda which suggest that the region was home to people who were not of Aryan or Vedic origin. In Jain Texts and inscriptions this region known as Karushadesa[31] which means the land of lower people.

As a result, Brahmanical religion was not dominant in the area and instead, Jainism and Buddhism flourished offering simpler and more inclusive paths to spiritual growth. Jainism was particularly popular among the local population especially among merchants and artisans who found its values of non-violence, truth, and asceticism meaningful.

Jainism's beginnings and growth in South Bihar, especially in Shahabad. While places like as Vaishali, Rajgir, and Nalanda are more famous in Jain history, this chapter shows that South Bihar also contributed significantly to the promotion and advancement of Jainism. Jain ancient texts such as the Acharanga Sutra and Kalpa Sutra specifically mention areas of Bihar where Lord Mahavira lived, taught, and had profound spiritual experiences. These historical discoveries and written records show how deeply ingrained Jainism is in this part of Bihar.

Though these areas are not major Jain tourist spots today, old objects and ruins found in Shahabad prove that Jainism was followed here long ago especially during the early medieval period. Jain idols, stone carvings, ancient writings and temple remains found here show that many people practiced and respected Jainism. Places like Masarh, Arrah, Kaimur and Rohtas have given us Jain statues, inscriptions, and temple parts from between the 8th and 12th centuries.

Among the most important findings are stone inscriptions in old Jain temples in Bhojpur and Rohtas. These writings talk about donations by Jain followers, construction of

[31] Law, B.C. *Historical Geography of Ancient India*. Firma K.L. Mukhopadhyay, 1967

temples and money given for prayers and festivals. This means the Jain people here were active in their faith and had rich and educated members who gave time and money for religious work in this area. These inscriptions show how devoted the householders (sravakas) were in helping monks and running temples.

Nature also played a role in supporting Jainism here. The hills, forests, and quiet surroundings of Rohtas and Kaimur were perfect for Jain monks who liked peaceful places for spiritual practice (*sadhana*). Jain scriptures like the *Uttaradhyayana Sutra* say that monks should live in such silent areas away from noisy towns.[32] South Bihar was not just a place for monks but also a centre of Jain art and culture. The way Jain statues were made here shows a mix of local art styles and traditional forms. These artistic works found in (Chausa) Buxar, Kaimur, Masarh and many more have detailed carvings of *tirthankaras* that reflect regional Jain beliefs and temple styles. Jain community life in south Bihar was active and organized. Old Jain centers in Ara and Sasaram show that people took part in religious events, helped maintain temples and supported community services. This reflects Jain values like compassion, discipline and mutual help. We also find signs of Jain schools (*pathshalas*), trust funds and festival groups that show the community was alive and well into medieval times.

Even with all this Jainism in South Bihar has not been properly highlighted in history books. Lack of research, damage to temples and changes in population have caused this part of history to be forgotten. Still, the Jain legacy lives on through old statues, stone writings, ruins and the memories kept by local people and Jain groups. This research hopes to bring back attention to these forgotten areas and give them the respect they deserve. In short, South Bihar, especially Shahabad was an important foundation for the religious, cultural, and spiritual life

[32] Uttaradhyayana Sutra, Trans. Hermann Jacobi, in Jaina Sutras, Part II, Oxford: Clarendon Press, 1895.

of Jainism. Its temples, art, writings, and active community tell a strong and beautiful story of Jain faith. This study tried to show how valuable South Bihar is in the big picture of Jain history in India.

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CHAPTER 3

Jain antiquities in Shahabad

Jainism is one of the most ancient religions of India. In this religion the concepts of *ahimsa* (non-violence), truths and spirit have been emphasized. This religion has a long history and deep roots especially in the northern part of India. As time passed, Jainism left behind many temples, statues, inscriptions, manuscripts and archaeological evidence marking its antiquities. These are not just important for religion but they also hold significance for humanity, art, history, culture and society. Saying this in context means that it helps us understand the cultural, social and political aspects of ancient India.

As mentioned in the previous lesson, the statues found from the Indus Valley Civilization resemble those in the Kayotsarga and Padmavasana mudra. Many historians believe that these statues are related to Rishabhdev.[33] In the same way, during ancient times we find many manuscripts, temple remains, inscriptions, paintings, sculptures etc. It's impossible to estimate how much of the present has passed into these pages of the past. By discovering these things, we deepen our knowledge of the past, understand our present and shape our future. Through this we try to understand the art and civilization of that time. These objects and sites give us insight into their spiritual practices, temple-building traditions, literature and the social and political life of that ancient region. Jain antiquities include ancient Jain temples, sculptures and stone images of Tirthankaras, manuscripts with religious texts, paintings, carvings, symbolic art and inscriptions written on stone or copper plates.

[33] Ramachandran, T. N. *Harappa and Jainism*. Kundakunda Bharati Prakashan, 1987.

Sacred symbols like the Swastika, Shrivatsa and Nandavarta are not only physical evidence of Jain culture and religious history they are also living representations of the teachings of the Jinas. These symbols reflect deep concepts of life, death, karma, liberation and service to the community. Every sculpture, prayer hall and manuscript in Jain tradition has a spiritual purpose. They serve to connect the devotee with the path shown by the *tirthankaras* constantly reminding them to uphold values like non-violence (Ahimsa), truth (Satya), celibacy (Brahmacharya), and non-possessiveness (Aparigraha).

Before understanding the meaning of ancient Jain monuments and relics, it's important to first ask: why were they created? As we know, Jainism does not believe in a creator God. Instead, it teaches that the soul can attain perfection through its own efforts. The *tirthankaras* were souls who discovered the path to liberation and showed it to others. Their lives and teachings are the foundation of Jain Dharma. The three jewels of Jainism were established to guide followers on this path. Every temple, idol and artwork are dedicated to honoring the *tirthankaras* and providing devotees with the right knowledge. This is the true gateway to liberation.

Jain antiquities are not just old objects they are spiritual tools. A statue of a Tirthankara is not merely a piece of stone, it is a symbol of self-control, non-violence and truth. The Jain tradition uses many symbolic elements such as the Swastika, Shrivatsa, Nandavarta, Triratna and the crescent moon with a dot. The Swastika represents the four states of existence—heaven, human life, animal life, and hell. Shrivatsa refers to the mark on the chest of a Tirthankara which shows purity. Nandavarta is a complex pattern symbolizing good luck and spiritual progress. Triratna, or the "three jewels" stands for right faith, right knowledge and right conduct. The crescent moon with a dot represents the liberated souls (*Siddhas*) and the

universe (*Loka*). All these symbols can be seen engraved on Jain temples, idols, manuscripts and flags. They remind followers of their spiritual goals and the steps needed to reach liberation (*moksha*). Followers of Jainism do not believe in a creator God but they place their faith in the fully enlightened souls of the Tirthankaras, who guide them toward spiritual freedom and the path of liberation.[34]

In Jain temples, these carvings are made with great detail and the idols of the Tirthankaras are created in such a way that they appear full of divine grace. These images help reduce worldly desires and encourage inner purity. In Jain culture, meditation and self-discipline are clearly reflected in their art and literature. These elements are not just for decoration or simplicity they are part of the spiritual path leading to *moksha*.

The most beautiful aspect is how Jain antiquity, philosophy and architecture are all deeply connected with each other. Jain temples are built using natural materials like stone and marble. These temples are designed to be clean, bright and peaceful. The carvings and sculptures in them show images *of tirthankaras, Yakshas* and *Yakshinis* which are symbolic and meaningful. Jain temples are not only places for worship but also serve as schools of philosophy, centers for learning and homes for monks. Every part of a Jain temple teaches something from the quiet halls to the detailed carvings. Besides the Tirthankaras, Jain sculptures also show Yakshinis like Ambika and Chakreshwari. One common image of Lord Parsvanatha is the snake with seven hoods over his head which represents how he was protected during meditation. This shows how in Jain culture deep meditation (Yoga mudra) is considered the highest path. Through yoga, union with the soul is possible and it opens the path to salvation (moksha).

[34] *Religion and Culture of the Jains*. Edited by Jagdish Prasad Jain, Bhartiya Jnanpith, 2009. Pp3-5.

We have now discussed Jain temples, sculptures and their artistic heritage. Jain sculptures are a significant part of Jainism. These images are found all over India, made in different styles and time periods but they all reflect the same core values non-violence, compassion, meditation and liberation. These sculptures are not just artworks but are used for devotion and meditation. These sculptures are not just artworks but are used for devotion and meditation.

A typical Jain temple includes parts like the garbhagriha (sanctum), Mandapa (Hall), shikhara (spire), and Toranas (gateways). The temples are built according to Vastu Shastra which ensures harmony between the spiritual and the natural world. The style of Jain temples is also influenced by Hindu art and architecture. Unlike some Hindu temples that are full of bright colour and heavy decorations, Jain temples are usually white or lightly coloured, clean and serene. This reflects the Jain ideals of simplicity, purity and peacefulness. Although many Jain temples are richly carved and artistically designed. They avoid unnecessary ornamentation.

There are many important Jain temple sites in India such as Dilwara, Shravanabelagola, and Pavapuri in Bihar. The Dilwara temples are one of the finest examples of quiet marble architecture with delicate carvings on the ceilings and pillars. They contain peaceful images of the Tirthankaras detailed scenes from Jain mythology and use light and space in a way that supports meditation. Shravanabelagola is famous for the grand statue of Bahubali in Karnataka. This statue is carved from a single rock and is completely nude representing the Digambara Jain ideal of renunciation and detachment from material life. There are many Jain temples in Bihar as well, as it is the birthplace of Lord Mahavira. Places like Pavapuri, Rajgir, Vaishali and Ara are considered sacred for Jains.

Now let's talk about symbolism in Jain temples. These include the *Ashtamangala* (eight auspicious symbols), the *Kalasha* (sacred pot), the *Dharma wheel* and more. These artistic elements help visitors remember Jain teachings through meaningful images and patterns. Jain monks were not just spiritual teachers but also protectors of knowledge. Many temples have attached monasteries and libraries that preserve thousands of ancient manuscripts written in Prakrit, Sanskrit, Kannada, Tamil, Gujarati and other languages. Ara is especially known for such libraries. These libraries house important religious texts like the *Kalpa Sutras, Agam Sutras* and others often decorated with colourful miniature paintings.

The ancient art and writings of Jainism reflect a culture of peace, discipline and respect for all living beings. Even though Jains are a minority they have made a significant contribution to the cultural fabric of India. Their temples and scriptures can be found from Tamil-Nadu to Kashmir and from Gujarat to Bihar. Each region adds its own flavour but the core values remain the same, non-violence, truth and the goal of liberation. This shows how Jainism promotes unity in diversity, building bridges between languages, religions and communities.

We must preserve Jain temples because of many Jain antiquities are in danger. Temples are damaged by persons and statues are stolen and sold illegally. Ancient manuscripts are rotting because they are not cared properly. To protect these antiquities, we need to digitize old manuscripts, restored damage temples and stolen statues, involve local communities in conservation efforts and educate young people. Jain relics, including temples, sculptures, artwork and scriptures convey eternal messages that remain remarkably relevant today reminding us of the significance of serenity, self-control, and spiritual advancement in a world marred by turmoil and anxiety. Their aesthetic appeal inspires us to adopt a moderate and

uncomplicated lifestyle while their principles encourage us to become more empathetic and accountable individuals. These ancient relics impart invaluable lessons that are crucial for contemporary society, including the importance of respecting all living creatures, regulating desires speaking truthfully, serving without ego and pursuing inner liberation through education.

Jain Temples and scared places in Shahabad

It is no overstatement to say that Shahabad district in Bihar is famous for its physical ability and religious magnificence. In addition to its contributions to other religions its impact on Jainism is particularly profound and comprehensive. Shahabad has made a significant mark in Bihar boasting a large population of around one and a half thousand gents primarily residing in the towns of Ara and Dalmia Nagar. Historically, Jainism has been present in this district since the ancient times. Now in Shahabad, we discuss one by one all antiquities and scared places that are related to Jainism.

Chausa (Buxar) - Chausa, a small region located on the Bihar-Uttar Pradesh border holds great significance for the Jain community due to the discovery of ancient Jain Tirthankar statues, which date back to the 7th to 11th centuries and demonstrate the lasting influence of Jainism in the area. The discovery of an idol of Lord Adinath in Chausa which is believed to be a Gandhar Kala type dating back to the eight century is a significant find and similarly, a sitting idol of Lord Chandra Prabhu found in the same location features a Chandrama symbol on the throne and stands approximately six inches tall.[35] Excavations at the site exposed three statues of Parshvanath measuring 3 inches and 7-8 inches in height respectively. In addition to

[35] *The Jain Antiquary.* Vol 12. Central Jain Oriental Library (Jain Siddhant Bhawan) Ara, Bihar, Jan. 1947.

four more statues of Neminath and Adinath which appear to date back to the 10th century. Here, there are also 15 statues of Tirthankara but unfortunately it is impossible to determine which Tirthankaras they symbolize. All the statues are in the Padasana mudra position and are remarkably well-preserved. Additionally, a metal Kalpvriksha with broken branches is present showcasing special talent and have originated from Chausa.[36] These all have been kept safely in Patna Museum.

A statue of Parshvanath has been found from Tagarh in Buxar. A statue has also been found from Bhojpur (Buxar) on which praise has been engraved along with the proclamation Jai Jinendra. This probably appears to be a statue of the seventh century. Many sculptures find in this area in meditation pose many of these are dated between 9th to 12th century a time when Jainism was thriving in this region under various local dynasty. Tirthankara seat in padmasana and Kayotsarg posture with symbols like Srivastav on the chest. These all sculptures are made from local sandstone and all these sculptures have been found in some ancient Hindu temples or in some corner of the villages. Many inscriptions have also been found in this region which gives information about the donations given by Jain devotees in Jain temples or anything related to Jainism

Arrah (Bhojpur) - Arrah is one of the most important places of Jainism. It is approx. 55Km from Patna. Jainism has a long history in Arrah, Bihar, dating back to ancient times. Lord Mahavira, the 24th Tirthankara of Jainism had a profound influence on the Magadha, Anga and Kashi Mahajanapadas. As he was born in Vaishali, Bihar and preached in the Magadha region it is believed that he also visited Arrah spreading Jainism. The presence of numerous Jain pilgrimage sites in Arrah and Bhojpur district such as Masarh, Dhanupara, etc.

[36] ibid.

where ancient Jain idols have been discovered appears to the continuing presence of Jainism in the region. These idols and architectural remnants demonstrate that Jainism has a rich history in Arrah.

In ancient times, Shahabad was known as Karushadesa while Arrah previously called Chakrapura was also referred to as Ekachakra in the Madhavans and served as one of India's capital cities. Hiuen Tsang described this region as the 'Demons of the desert', and Cunningham discovered a Buddha stupa and an Ashoka pillar in the area. Additionally, Arrah was also known as Aaram Nagar[37] as mentioned in an inscription found in Masarh which translates to a forest complete with natural surroundings.

There are approx. 45 Jain Temples in Arrah, but we will discuss about only important temples of this region.

Shri 1008 Parsvanatha Digambar Jain Temple (Masarh)

Hiuen Tsang was the first to describe Masarh as *Mo-Ho-So-Lo* and later, Fa-Hien and Cunningham described this site. Here we find presence of a Jain temple dedicated to Parshvanath as well as an inscription that suggests an earlier temple existed on the site built by Rajput Jain Vimal Nath deva in 1386AD. It is believed that Parsvanatha rested here while going to Sammed Shikhar. Although the original Jain temple was likely built earlier it was eventually demolished and replaced with a Hindu temple. The current Jain temple stands adjacent to the Hindu temple which is dedicated to Saraswati Mata and features various sculptures. Notably 200 ancient gold coins were discovered at this site.[38] Notably Rathore Jains from Marwar have inhabited this region since the 14th century, with Jain images from as far back as 1386 AD

[37] शास्त्री, डॉ. नेमिचन्द्र. *भारतीय संस्कृति के विकास में जैन वाङ्मय का अवदान* | भाग 2, प्राच्य भ्रमण भारती, 2000, पृष्ठ 255-256
[38] Buchana, Shahabad p.55

still visible today. Living in Arrah, Babu Sankar Lal completed the construction of a Jain temple named 'Parsvanatha Mandir in the Bikram Samvat year 1819. An inscription at the temple notes that he, a citizen of Aram Nagar, dedicated the idol of Parasnath during the time when the English were prosperously governing the Karushadesa region.[39]

The Murti Lekha found in Masarh is as follows, संवत् १८७६ वर्षे भट्टारक महेन्द्र भूषणस्तदाम्नाये कांसिलनोत्रे वखतावर सींधःतस्य पुत्रः शंकरलालः तस्य पुत्राश्चावारः श्रीरतनचन्द्रः कीत्तिचन्द्रः गुपालचन्द्रः प्यारेलालश्च आरामनगरवासीति । मसाढ नगरे जिनबिम्ब कररापिता । रचनचन्द्रेण रथयात्रा सोत्साहं कारापिता चेति ।[40]

Shri 1008 Parsvanatha Digambar Jain Temple is an ancient Jain temple related to 23rd Tirthankara Parsvanatha. The statue was built using Black marble and temple was built using Lakhori bricks and red lead-lime in 1870. Later normal bricks were used as the walls fell down. On 12 October 1992 thieves stole the idol of Bhagwan Parshvanath from this temple and threw it in the mud at some place. After a lot of searching the police recovered this idol on 10 January 1993. Xuanzang mentioned this in his travel accounts as early as 637AD and the current structure was completed in 1819AD.[41]

This temple has a beautiful statue of Parsvanatha in a sitting position. The main room is square-shaped 12 feet by 12 feet with three doors on the sides and a path around it. The temple is 44 feet 1 inch tall with a pyramid-shaped top and decorative structures on the corners. It's made of bricks and mortar with additional rooms and halls built around it.[42] At present this temple is in a derelict condition and it is very important to maintain it.

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[39] Cunningham. ASI3, pp72-73

[40] शास्त्री, डॉ. नेमिचन्द्र. *भारतीय संस्कृति के विकास में जैन वाङ्मय का अवदान* | भाग 2, प्राच्य भ्रमण भारती, 2000, पृष्ठ 255-256.

[41] Jain B.K. 2012, p. 158

[42] Kumar, Ravish. *Critical Analysis of Jain Architecture in Bihar Region and its Influence on Regional Architecture*. National Institute of Technology Patna, 2018. P.P 129-134

Shri 1008 Parshvanath Digambar Jain Temple (Ara)

The Sri Parsvanatha Digambar Jain Temple in Ara Town constructed in the 1880s boasts a unique architectural feature in its garbhagriha which is based on Chaturmukha Mahaprasad. The temple's design includes a central Chaturmukha vedi surrounded by other vedis arranged in all cardinal directions. The octagonal-shaped garbhagriha measures 28'-6" x 18'-6" and features a circumambulatory path. The temple's height is 50'-0" topped with a pyramidical shikhara and spire. The construction of the temple utilized brick and lime mortar.[43]

Shri Chandra Prabhu Digambar Jain Temple (Ara)

This historic Jain temple in Arrah built in the 1870AD by Pradyumna Das with features an impressive eight-sided platform with a seated statue of Chandraprabhu. Kshetrapalas are situated at the 4 corners of the temple. The main prayer room is square with four doors and a walk-around path while the temple's exterior boasts a 40-foot pillar and small shrines dedicated to all 24 Jain Tirthankaras. The temple itself stands at 47 feet tall topped with a pyramid-like tower and constructed from bricks and plaster.

Sri Digambar Jain Chandraprabhu Chaitalaya (Ara)

This historic Jain temple in Arrah built in the 1870s features an impressive eight-sided platform with a seated statue of Chandraprabhu. The main prayer room is square with four doors and a walk-around path while the temple's exterior boasts a 40-foot pillar and small shrines dedicated to all 24 Jain Tirthankaras. The temple itself stands at 47 feet tall topped with a pyramid-like tower and constructed from bricks and plaster. It represents a later expression of Jain faith in

[43] Ibid.

Arrah adapting to its context by being situated on an upper floor while still adhering to essential architectural and devotional principles. Its rectangular sanctum with a double-height hall and traditional shikhara offers a space for worship and reflection contributing to the rich tapestry of Jain heritage in the region.

The Shri 1008 Tirthankar Shantinath Digambar Jain Temple (Ara)

This temple located in Ara Town was constructed in the 1890s and boasts an impressive architectural design. The temple features a square garbhagriha with a *vedi* of Tirthankar Shantinath in a sitting posture. It is surrounded by a circumambulatory path and its pyramidical shikhara with a spire and decorative grooved dome at all four corners adds to its beauty. The temple's construction with brick and lime mortar further enhances its overall aesthetic appeal.

The Shri Digambar Jain Prabhudas Temple (Ara)

This is situated in Ara Town and was built during the 1870s. This temple is of the Samosaran type featuring a distinctive octagonal vedi inspired by the Samosaran Temple of Tirthankar Sitalnath. Its square sanctum measures 12 feet by 12 feet, with four doors and a circumambulatory path. The temple's height is 55 feet 10 inches topped with a pyramidical shikhara, a spire and miniature pyramids at the four corners of the path. The structure is made of brick and lime mortar.

Shri Samaveda Sikhar Mandir (Ara)

It was built in the year 1902 by Har Prasad das Jain, a kind and generous man who believed in helping others. He had a strong spiritual wish in his heart so he decided to build two big and beautiful houses in Arrah. He also hired a talented artist from Jaipur to make marble copies of

important Jain holy places like Parshwanath hill along with statues of all 24 Tirthankaras. On March 10, 1902, Har Prasad das donated both the houses and the temple to the public through a legal document. Later on, March 31, 1918 he explained in another trust deed that he had built these buildings to serve as a Dharamsala (a place for travelers and pilgrims to stay) in the Mahajan Toli area. On the top floors of these houses, he had small marble versions of temples like Shri Shikhar Jee, Kailashji, Pavapuri (with its tank), and Champa Puri made. These temples also included the sacred footprints (Charans) of the gods. Inside the buildings, there are idols of Lord Adinath, Parshwanath, Mahavir Swami, and all 24 Tirthankaras, along with some other holy statues. The entire temple complex is known for its amazing design and beauty. People who visit are often surprised and deeply moved by its artwork, calling it a "poem in marble." It is not just a religious place but also an example of excellent art and deep devotion. The people of Shahabad feel proud of this temple as it shows the rich culture and imagination of the Jain community.

Shri Bahubali Jain Mandir (Ara)

Shri Bahubali Jain Temple was built by Nem Sundari Ji in 1937 with white marble Dhanupra of Arrah. Just like there is a 57 feet tall statue of Lord Bahubali in Shravanabelagola of Mysore, this is also a 15 feet tall statue of Bahubali made in the same way which also weights 250 tons. This temple is surrounded by artificial natural hill and natural beauty. The temple is very well designed which is very captivating hence, the credit for the first Bahubali statue in North India goes to Arrah. Maa Chandabai later constructed a massive 31 feet high white marble pillar in front of Lord Bahubali dedicated to the first Tirthankara Lord Adidev or Rishabhdev with a copper plate below it to provide information for future historians.

The Mahavir Jal Mandir (Ara)

This Temple laid by the late Babu Abhay Kumar Jain of (shivgang, Jail Road), Arrah, is a beautiful temple situated in the heart of a tank filled with lotus flowers. This is also built in the middle of a little tank. To cross the tank there is four feet wide and about 40ft long bridge replicating the one in Pavapuri where the last Tirthankar Mahavir attained liberation. The temple features a stunning image of Mahavir and is surrounded by a lovely garden making the entire scene breathtaking and worth visiting. The architecture of this temple is very amazing and looks marvelous.[44]

The Panchayati Jain Mandir (Ara)

This temple is located in Arrah, is one of the most special and historic Jain temples in the region. One of the most amazing things about this temple is that a single large stone has been used to carve out one thousand Jain idols. This makes the temple a rare and impressive example of ancient stone craftsmanship. Inside the temple we can also find many old and important objects related to Jain religion. These relics are valuable because they help tell the story of how Jainism has developed over time in this area. Even though some parts of the older structure may have faded over time, what remains still captures the attention and imagination of visitors. The size of the temple and the number of idols built into it make it a place worth seeing. This temple is not only a tourist site but also holy place of pilgrimage for Jains from all over. People come here to worship, pray, and feel connected to their faith. The Panchayati Jain Mandir is important because it shows the strength and dedication of the Jain community in Arrah. It reminds us how the local Jain organization worked hard to protect and promote their beliefs over the years.[45]

[44] Eyewitness descriptions and temple tourism guides.
[45] Based on local records

The Sahasrakut Chaitalaya (Arrah)

This is located beneath the Adinath Temple in Dhanupra. What makes this temple truly special is that it houses one thousand beautifully carved Jain Arhat idols, all placed on the same floor level. These carvings are done with such fine detail and care that they show the incredible artistic skill of the craftsmen who made them.

This temple is well-known across India for its spiritual and artistic importance. It brings back memories of the ancient tradition of *Arhat* idol worship. Many people say that visiting this temple during moonlight is a magical and unforgettable experience because of the peaceful and glowing atmosphere it creates. The Shree Adinath Mandir also in Dhanupra was built by Late Babu Makhan Lal. This temple is home to grand, shining and beautifully crafted idols of Lord Adinath, Lord Parshwanath and other Jain Tirthankaras. Visitors and devotees often express great admiration for the temple's charm, beauty and peaceful environment. Its design and divine presence leave a lasting impression on all who come to worship or just experience its spiritual energy.[46]

The temple features a seated tirthankara Adinath and has a square garbhagriha measuring 12 feet by 12 feet with three doors and a circumambulatory path. The temple's height is 53 feet 6 inches and is topped with a pyramidical shikhara, spire, and grooved dome at each corner of the path. The temple is built with brick and lime mortar and includes subsidiary rooms and halls for other *tirthankaras.*

The Chaubishi Jain Mandir (Ara)

[46] Community historical records of Jain temples in Arrah.

It was established by Late Babu Sukhanand, a devoted follower of Jainism. This temple holds a special place in the hearts of Jain devotees because it features idols of all 24 Tirthankaras which is what "Chaubishi" means in Jain tradition. What makes this temple especially unique and important is that each of the 24 idols is shown in the same color as described in the Jain *Agmas* (ancient scriptures). This careful attention to detail reflects a deep respect for Jain teachings and traditions.[47]

The temple is not only spiritually meaningful but also visually impressive. It's a place that visitors often admire for its peaceful atmosphere and beautiful idol arrangements.

Shri Digambar Jain Mahavir Swami Chaitalaya

This Chaitalaya located in Ara Town is a remarkable temple constructed in the 1960s featuring a square garbhagriha with a 6-foot *verandah* and a pyramidical shikhara with a spire-built with brick and lime mortar standing 30 feet 4 inches tall with the sanctum sanctorum situated on the first floor.[48]

Bisram, Dhanupra, Arrah

The word "Bisram" means "rest" in Hindi. This village got its name because according to tradition Lord Mahavira, the 24th *Tirthankar* of Jainism once stopped and took rest here during his travels. His stay made this place spiritually important for followers of Jainism. Today Bisram is known for its connection to Lord Mahavira and for its peaceful environment. There are two main Jain temples in Bisram which have been discussed above. One temple is

[47] Visitor reports and local guide descriptions of Chaubishi Jain Mandir.
[48] Kumar, Ravish. *Critical Analysis of Jain Architecture in Bihar Region and its Influence on Regional Architecture*. National Institute of Technology Patna, 2018. P.P 129-134

dedicated to Lord Adinath (also known as Rishabhdev), the first *tirthankara*. The other temple is dedicated to Lord Mahavira.

In addition to these temples the village also has been discussed above. A statue of Bahubali carved from a single block of white marble and a Manastambha (a pillar of respect) placed in front of the Bahubali statue.

Bisram is not just a place of worship but also a place of learning and culture. In 1921, Pandita Chanda Baiji founded Sri Jain Bala Bisram at nearby Dhanupra to promote education among women based on Jain values and Indian traditions. Even today Bisram is remembered for its calm atmosphere, its spiritual connection to Jain history and its contribution to religious education.[49]

Jwala Malini Devi Jain Temple (Ara)

In Bhagwan Mahavir Marg, today also known as a Jail Road Ara, there is the central temple of the Shi 1008 Chandraprabhu Digambar Jain temple, where along with Chandraprabhu, there is the idol of Shri Shyam Yaksha Ji, the provider of happiness and prosperity, the miraculous Raj Rajeshwari Maa Jwala Malini, the Pancha Kshetrapalini Maharaj protecting the four Sanghas and the Manastambha that teaches respect and honor. Chaitya tree is also present here. Jwala Malini is a Yakshinis in here, there is an idol of Jwala Malini devi made with white marble. She has eight hands and is seen sitting in a Padmasana position holding something like a sacred scripture, book, pot and weapon. She looks exactly like Maa Durga of Hindu religion.[50]

[49] Based on local records and visitor accounts.
[50] Based on local records and oral Traditions

There are total 47 Jain temples located in Arrah.[51]

Prominent Jain Sites on Bhagawan Mahaveer Marg (Jail Road)

1. Temple of Shri Dharmanath Ji (Founded by Late Makhan Lal Ji)

2. Water Temple of Shri Mahavir Swami (Jal Mandir)

3. Temple of Shri Parshvanath Ji (Located above Maina Sundar Dharamshala)

4. Temple of Shri Chaubishi Tirthankaras (Founded by Late Man Ji Babu)

5. Temple of Shri Chandra Prabhu Ji, including: Mana Stambh, Shri Parshvanath Ji Chaityalaya, Idols of 24 Tirthankaras, Sacred Chaitya Trees

6. Temple of Shri Adinath Bhagwan (Located inside H.P. das Dharamshala)

7. Recreation of Sammed Shikharji (H.P. Das Dharamshala)

8. Chaityalaya of Shri Parshvanath Ji (Established by Late Tarachand Ji)

9. Chaityalaya of Shri Mahavir Swami (By Achint Kumar Ji)

10. Temple of Shri Chandraprabhu Ji (Late Santosh Babu)

11. Chaityalaya of Shri Parshvanath Ji (By Late Veer Kumar Ji)

12. Temple of Shri Shantinath Ji, along with Shri Nirmal Kumar Chakreshwar Kumar Jain Art & Culture, Gallery

13. Shri Jain Siddhant Bhawan - A vast repository of ancient palm-leaf manuscripts, rare texts, and scriptures

14. Temple of Shri Parshvanath Ji (By Late Gaj Kumar Ji)

Located in Mahajan Toli No. 1, Badhiya Gate Lane

15. Chaityalaya of Shri Parshvanath Ji (By Late Rajendra Kumar Ji)

16. Temple of Shri Mahavir Swami (By Late Shivanandan Kumar Ji)

17. Chaityalaya of Shri Mahavir Swami (By Late Nagendra Kumar Ji)

[51] Visiting the sites

18. Temple of Shri Mahavir Swami (Founded by Draupadi Bibi)

19. Chaityalaya of Shri Parshvanath Ji (By Late Manik Chand Ji)

20. Temple of Shri Ajitnath Ji (Kaudi Bahu area)

21. Chaityalaya of Shri Chandraprabhu Ji (By Late Mukhindra Babu)

22. Temple of Shri Padma Prabhu Ji (By Late Banke Babu)

23. Chaityalaya of Shri Parshvanath Ji (By Late Rishabh Sundar das Ji Jain)

24. Chaityalaya of Shri Parshvanath Ji (By Late Nanhu Ji)

25. Chaityalaya of Shri Parshvanath Ji (By Late Bacchu Babu)

Sites on the Road North of Gopali Kuan

26. Temple of Shri Mahavir Swami (By Late Mandir Das Ji)

27. Temple of Shri Shreyansnath Ji (By Late Prabhas Babu)

Jain Sites in Mahajan Toli No. 2 Lane

28. Panchayati Temple of Shri Parshvanath Ji

29. Nandishwardweep Model (Created by Late Jagga Bibi)

30. Temple of Shri Parshvanath Ji (Above Moonlal Ji's premises)

31. Temple of Twenty-four Tirthankaras (By Late Bacha Babu)

32. Model of the Samavasaran (By Late Bacha Babu)

33. Chaityalaya of Shri Parshvanath Ji (By Late Motichand Ji)

Mahajan Toli No. 1, West of Gopali Kuan

34. Chaityalaya of Shri Mahavir Swami (By Padma Raj Ji)

Main Road (Dharman Chowk)

35. Temple of Shri Mahavir Swami (By Late Jach Chand Ji)

Temples on Mahadeva Road

36. Chaityalaya of Shri Chandraprabhu Ji (By Late Bhairo Kumar Ji)

37. Temple of Shri Shantinath Ji (By Late Prabhudas Ji)

38. Temple of Shri Parshvanath Ji (By Late Rajendra Babu)

39. Chaityalaya of Shri Sheetalnath Ji (By Late Nirmal Babu)

In the Big Mathiya Area

40. Temple of Shri Muni Suvrata Nath Ji (Popularly known as Manohar's Temple)

Nawada (Near Railway Station)

41. Chaityalaya of Shri Mahavir Swami (By Late Jitendra Chandra Ji)

Dhanupra (3 km North of the City)

42. Temple of Shri Bahubali Swamy and Mana Stambh

43. Temple of Shri Mahavir Swami

44. Temple of Shri Parshvanath Ji (North side of the road)

45. Temple of Shri Adinath Ji (North side of the road)

46. Chaityalaya of Shri Sahasrakut (North side of the road)

Masarh Village (10 km West of the City)

47. Temple of Shri Parshvanath Ji - Believed to be the oldest Jain temple in the region

In Ara, we have found such publishing houses related to the Jain community which have gained fame at the national and international level and this area has become influential in the entire country.

The Central Jain Publishing House

This was established in 1911 in Arrah, Bihar was the first institution of the Jain community in India devoted to publishing Jain literature in English. It played a foundational

role in spreading Jain philosophy, ethics and history beyond India's borders particularly to countries like England and Germany.

At the heart of this movement was Kumar Devendra Prasad its lifelong secretary whose dedication and scholarly spirit led to the publication of numerous important texts. His efforts were marked by both religious commitment and academic excellence. Some of the most influential books published include Dravya Sangrah, *Key of Knowledge*, *Jain Law*, *Outlines of Jainism*, and *Tatwarthadhigama Sutra*. These works helped present Jain doctrines like non-violence, *karma* and truth to a global audience in an accessible language. They also aided scholars and practitioners in understanding the depth of Jain metaphysics and ethics.[52]

The impact of the Central Jain Publishing House has been long-lasting. By translating and distributing key Jain scriptures in English it allowed the religion to be studied internationally and helped preserve Jain heritage for future generations.

Shree Deo Kumar Jain Granthamala

This is a special series of books started in the year 1922 by Shree Nirmal Kumar Jain. He began this Granthamala to honor his respected father Babu Deokumar Jain who was a well-known person from Arrah, Bihar. This effort shows the love and respect of a son for his father and also his wish to spread knowledge about Jain religion and literature.

Until now, this Granthamala has published eleven important books. These books focus on various topics related to Jainism including Jain teachings, religious poems and old writings. Some of the well-known books in this collection are "Jain Literature in Tamil," "Prasthai-

[52] Jaini, *The Jaina Path of Purification*, 9.

Sangrah," "Jain-Pratima-Lekha-Sangrah," "Baidhya-Sar-Sangrah," and "Muni Subrut Kabya." These books are useful for people who study Jain religion, history, and culture.

Each book in the Granthamala has something valuable to offer. For example, the book on Jain literature in Tamil helps readers understand how Jainism was written and followed in South India. Another book Prasthai-Sangrah contains selected religious texts and teachings. Jain-Pratima-Lekha-Sangrah talks about Jain idols and their inscriptions which are helpful for historians and researchers. The collection also includes religious poems like Muni Sub rut Kabya, which show devotion and spiritual thoughts.[53]

The Jain Gazette

This magazine was edited by the well-known Babu Deokumar Jain from 1899 until his death in 1907. It played a major role in spreading knowledge about Jain religion, philosophy and literature. Even today the archives of this magazine are a valuable resource for members of the Jain community.[54]

Shree Jain Sidhant Bhasker and Jain Antiquary

This journal focuses on Jain literature and research. It was first launched in 1911 with support from Jain Sidhant Bhawan. Although it stopped for a while due to difficult conditions, it resumed in 1934 and continues to be published. It is highly respected for its quality content and is read by scholars and researchers interested in Jain studies. Originally published quarterly, it is now released twice a year.[55]

[53] शास्त्री, डॉ. नेमिचन्द्र. *भारतीय संस्कृति के विकास में जैन वाङ्मय का अवदान* | भाग 2, प्राच्य भ्रमण भारती, 2000, पृष्ठ 255-260.
[54] ibid
[55] ibid

Jain Mahila Parishad,

This is edited by Bidushi Ratna Pandita Chanda Bai since 1921. This is the only important paper specifically for women in the Jain community. The paper has played a major role in promoting social and religious reforms for women. Its editorials are filled with valuable ideas and thoughts that aim to inspire and bring positive change. It continues to be an important source of guidance and encouragement for women in the community to take part in social and religious progress.

There are Many Jains educational Institutions in Arrah such as HD Jain college, HD Jain School, Harkhen kr. Jain School and Jain Kanya Inter college etc. and there are many Dharmshalas of Jains such as Maina Sundar Dharamshala, HD Jain Dharmshala and many more.

Rohtas and Kaimur - The *Uttarapath* from Kashi to Tamralipti used to go through this Kaimu valley. Traders, *Shramanic,* monk, etc. must have come and gone through this path due to which the influence of Buddhism and Jainism is visible in the region. An Ashokan pillar is also found from here near Sasaram. In the Rohtasgarh region inscriptions reveal the presence of Jainism with a merchant family constructing a Jain temple and installing an idol of Parsvanatha. A Bhat inscription of 7th century and a copper plate inscription from Dachak (Rohtas) also demonstrate Jain influence. From the 10th to 12th centuries Rajput kings ruled in this area providing shelter to Jains and resulting in a blend of Rajput and Jain art in the temples of that period.[56]

[56] Anand, Kumar. *History and Archaeology of Buxar, Bhojpur and Rohtas Regions*. Ramanand Vidya Bhawan, 1995.

Other Jains remains scattered in forest near Jhadpa village, Kaimur. The villagers thought that it is a devi and call this place as Devi Tadi. It is after looking at the remains from these pictures and sculptures we understand that this is not even Buddhist or Hindus remains. These all idols look like Jain idols of Tirthankara because of their posture.[57]

Some remains found from Shergarh and Tarachandi show Jain traditions in this region. In the village of Baijnath close to Bhabhua we find ancient stone sculptures from the Jain tradition.[58] Temples in the Chainpur block of Kaimur have yielded Jain sculptures which are now used for Hindu worship. Images of Rishabhnatha have been discovered in Karvandiya and Akbarpur. It is believed that Jain monks took shelter in the Kaimur hills but further archaeological excavations are required to confirm this. Ancient Jain temples once stood in this area but they have been lost over time.[59]

Shahabad region has a wide variety of Jain sites some of which are still buried in the past. Many archaeological sites have been excavated from which we have come to know about the various sculptures, inscriptions and objects of this region. All these not only give us the religious concept of that time but also help us to know the economic, social and cultural environment of that time. Jainism holds a special and significant place in the historical and cultural identity of the Shahabad region. Since ancient times, this region has been known for its religious harmony, spiritual depth, and cultural richness. It was in such a setting that Jainism flourished and built a strong foundation both socially and religiously. The ancient Jain findings discovered in this region such as statues of Tirthankaras, stone inscriptions, carved pillars, remains of temples and monasteries, and other archaeological pieces clearly show that Jainism

[57] Visiting site
[58] S.C. Mishra, *"Jain Antiquities of Bihar,"* Journal of the Bihar Research Society, Vol. XL, 1954,
[59] Field interviews with local residents of Chainpur and Durgawati.

had a deep-rooted presence here. Over time, this area also became one of the major centers for Jain devotees.

The design and structure of these remains whether it's the craftsmanship in the sculptures, the patterns in the architecture or the sacred Jain symbols reveal not just the deep faith of the Jain community, but also give us a clear idea about the society of that time. They help us understand how people lived, their financial condition, and how Jainism received support from local rulers. In many places across Shahabad such as Kaimur hills, the caves of Rohtasgarh, the nearby villages of Buxar, and areas around Arrah, statues of Jain Tirthankaras are still found, sometimes whole and sometimes damaged. These findings tell us that the Jain community here was well-organized, prosperous, and active in its religious life.

It is also clear from historical records and local traditions that Shahabad may have been an important center for Jain learning and meditation. It is likely that the region once had several Jain monasteries, educational centers, and religious places, which served as hubs for spiritual practice and knowledge. The contribution of Jain rulers and wealthy business families also cannot be ignored. Their support helped the Jain religion grow and remain strong in this region for many centuries. Their efforts are still visible today in the form of the ancient Jain heritage scattered throughout the Shahabad region.

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HIS92DC02604
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CHAPTER 4

Social and Educational role of Jainism in Shahabad

Jain Community one of the minority communities in India, establishing less than half a persent of total population. However, their contribution is significantly large. The Jain community's progress across various fields. The Jain community has played an important role in shaping India's history and society with a long history of presence in Bihar and Shahabad region. The community is well-known for its deep spiritual practices as well as its kind nature, solid honesty, discipline and important contributions to society. The Jain community has been very helpful in supporting good causes, especially in education, healthcare, and charity work in places like Arrah, Buxar, Rohtas, and Kaimur. The Jain faith is built on five key principles such as non-violence, truthfulness, non-stealing, self-control and non-attachment. These principles shape not only Jain's personal lives but also their interactions with others. Jains believe in the concept of '*Parasparopagraho Jivanam'*[60]**,** which highlights the connection of all living beings and inspires mutual support. This philosophy inspires Jain people in Shahabad to take responsibility for helping others, especially those who are poor, sick or uneducated.

Inspired by the principles of non-violence, truth and self-discipline, the Jain community has made deep contributions to society in areas such as education, healthcare and cultural preservation, representative their solid commitment to enhancing human life. The Jain tradition, as represented by the teachings of Tirthankaras such as Lord Mahavira, places great emphasis on the values of non-violence, truth, self-discipline and education, which are deep-rooted in the lives and contributions of the Jain population in Shahabad, and have had a

[60] Ghuni, Pandit, and Shri Akhilesh Chandra Ji Maharaj, editors. *Tattvartha Sutra*: Abridged Hindi Translation. Sanmati Gyan Peeth, 1957.para no 5.21

profoundly positive impact on the social and educational fabric of the region. Jains include these principles into their daily lives by establishing temples, schools, libraries, hospitals, and social welfare institutions without expecting anything in return, and their community structures are characterized by organization, self-regulation, mutual respect, and moral discipline.

Jainism's strong emphasis on knowledge and education is exemplified by the numerous educational initiatives launched by Jains in Shahabad, with Arrah emerging as a hub for their intellectual and philanthropic pursuits. The settlement of Jain families in Shahabad was often determined by economic opportunities and pilgrimage routes, with the town of Arrah becoming a hub for prominent Jain families in the 18th and 19th centuries due to its commercial prosperity and railway connectivity, eventually emerging as the epicenter of Jain life in this region. Traditionally, Jains in Shahabad have led a community-oriented lifestyle, characterized by shared religious practices, collective charitable efforts and family bonds. The Shwetambar and Digamber sect have a strong presence in Shahabad, with numerous temples in Arrah which have discussed above and surrounding areas following Shwetambar traditions, including organizing Paryushan festivals, pravachans and literary meetings that foster social harmony by engaging non-Jain participants and Jain women in the region have made significant contributions to organizing religious functions, educational donations, and health-related charities, with many women in Arrah being literate, a testament to the community's emphasis on female education.

The Jain doctrine not only teaches spiritual purity but also emphasizes responsibility toward fellow beings, with the principles of 'Seva' (selfless service) and 'Anukampa' (compassion) being central to the Jain way of life, and in Shahabad, these values are put into practice through community service, philanthropy and public welfare activities,

especially in times of need. The Jain community in Shahabad has made a significant impact in the area of public health, with one notable example being the establishment of free dispensaries in Arrah as early as the 1940s, offering Ayurvedic, homeopathic and allopathic treatments to all, regardless of caste or religion and providing critical support during epidemics such as cholera and smallpox by distributing free medicines, water purification tablets and herbal remedies in both urban and rural areas. In Arrah, many Jain families have set up free clinics that offer Ayurvedic and homeopathic treatment to people who cannot afford private healthcare. They also organize annual free eye check-up camps for senior citizens, providing free eye surgeries. Jain temples and societies provide support to those affected by natural disasters and crises by offering requirements like food, water, clothing and medicine. Jain institutions broadened their charitable initiatives to support unprotected groups, including orphanages, widow, and old-age persons, thus gaining the respect and trust of the community as partners in local governance with disaster relief efforts. Here we'll discuss some educational and social institutions of Shahabad.

Jain Siddhant Bhawan

This is located in the middle of Ara city, is one of North India's most respected research centers. Its importance does not lie in its peaceful surroundings, beautiful architecture or organized library. What makes it truly special is its cultural value, it functions both as a museum and a research institution. Scholars from India and abroad are deeply impressed by the rare collection of Jain manuscripts found here. Although there are many libraries with thousands of books, such a rich and rare collection of handwritten Jain texts is hard to find anywhere else in north India. This large and grand building stores both printed and handwritten books related to subjects like religion, philosophy, ethics, literature, grammar and more. The books are in various languages such as Sanskrit, Prakrit, Pali, English, Gujarati, Marathi, Kannada, Tamil

and Telugu. There are around 25,000 printed books and about 8,000 handwritten manuscripts in total. The Bhawan was founded in 1903 by the respected Babu Devkumar Jain, Rai of Ara. After visiting major Jain pilgrimage sites in South India, he saw that many old handwritten texts were being destroyed by insects and neglect. He felt a strong need to protect these valuable works. So, he donated part of his land and established the "Devkumar Jain Trust" to support this cause. Sadly, Babu Devkumar passed away in 1908. After that, the trust continued the work, and by 1911, efforts to collect old manuscripts began. Experts were sent to South India to find and purchase important texts. Over the next 10–12 years, they collected more than 3,000 manuscripts. These included about 100 palm-leaf texts and around 6,000 written on paper—many from the 15th and 16th centuries. The building also houses rare illustrated books and paintings. One famous example is the illustrated Jain Ramayana, which blends Mughal and Rajput painting styles from the 16th–17th centuries. This book has around 200 pages, each with a painting to match the story. Another valuable work is the illustrated *Bhaktamar*, which includes 48 detailed pictures to go with its 48 verses.

There is also a collection of around 50 paintings in the "Jain Chitra Sangrah." These artworks show mythological and historical themes, such as the 16 dreams of Chandragupta and the mother of a Tirthankara, and the Jal mandir of Pavapuri.

The Bhawan also protects some old Indian coins. In 1923, Babu Nirmal Kumar took charge of the Bhawan and spent a large amount of money to build a bigger and better structure, which was completed in 1926. During his time, the collection of books both printed and handwritten grew significantly. Since 1935, the Bhawan has been publishing a research journal called *Shri Jain-Siddhant-Bhaskar* (also known as *The Jain Antiquary*). The research

department also publishes other important works and supports scholars. So far, around 130 researchers have earned Ph.D. or D.Litt. degrees using resources from the Bhawan.

Today, research is still going on in areas like Jain Sanskrit dictionaries, Apabhramsa Doha literature, Sanskrit Jain poetry, and the works of the famous Apabhramsha poet Raydhu. For more than 100 years, Jain Siddhant Bhawan has played an important role in supporting literature, preserving heritage, and helping researchers.

Herman Jacobi, Mahatma Gandhi, Madan Mohan Malviya, Kaka Kalekar and Many scholars praise this Library[61].

Shree Jain Bala Vishram (Ara)

This is a well-known school that supports the education of girls, especially in the Jain community. It was started in 1921 by Shree Chanda Bai Jain and has grown under her guidance. The school is a strong example of how the Jain community supports women's education. Girls from all over India, whether they are Jain or from other religions, come to study here. The school teaches them how to become good citizens, caring mothers, and supportive wives. Along with regular subjects, they also learn about religion and traditional Indian values for women.

Jain society worked for women empowerment and girl education at a time when girls were not allowed to go out of the house, Shri Chanda Bai Jain brought aw9areness among people to become aware about the education of girls, in this Bala Ashram there was also a

[61] Jain, Gokul Chandra, and Rishabh Chandra Jain Fauzdar, editors. *Jain Siddhant Bhawan Granthavali. 1st ed*., Shri Dev Kumar Jain Praachya Granthagar, Jain Siddhant Bhawan, 1987.

facility of hostel for girls which lasted till around 2001. Even today this school is at its peak, especially for higher education of girls.

There is the historic room in Shri Jain Bala Vishram where famous personalities like Mahatma Gandhi with his wife Kasturba Gandhi, Netaji Subhash Chandra Bose, Pt. Jawaharlal Nehru, Dr. Rajendra Prasad, Babu Jagjivan Ram, Vinoba Bhave etc. had stayed and praised Chanda Maa Shri and Shri Jain Bala Vishram profusely.

Shri Adinath blind school (Ara)

Shri Adinath Netralaya School is located in Shri Shastra Kut Chaitalaya of Arrah (Dhanupra). The foundation of this school was laid on 9 September 1964. Being a school for the blind, many children come here to receive education in Braille script. Many students who have completed their studies from here are getting good jobs and studying and teaching in various fields. Earlier, apart from Braille script and music, vocational courses were also taught in this school. In this school, education from class one to eight is done in Braille script. Blind children from Bhojpur, Buxar, Rohtas, Kaimur, Patna, Aurangabad, Arwal, Khagaria and Barh and other districts come here to receive education in Braille script.

Har Prasad Das Jain college (Ara)

H.D. Jain College in Arrah, Bihar, was established on 21st January 1942, on the day of Vasant Panchami. It was the first higher education institution in the Shahabad region and the only college between Patna and Varanasi at that time. The college was founded in memory of Babu Har Prasad das Jain, a wealthy landlord and a great lover of education, who despite having

little formal schooling himself, deeply believed in the power of learning. In 1918, he donated all his property to charitable trusts, and in 1919, he formed the Sri Adinath Trust with the aim of establishing a college in Ara. Though Babu Har Prasad passed away in 1920, his dream was kept alive by his friends and well-wishers like Sri Suparshwadas Gupta and others. Eventually, the college came into existence in 1942 with a donation of Rs. 1,55,000 from the Sri Adinath Trust. The college quickly gained popularity for its quality education and soon became one of Bihar's most respected educational institutions. Students from across Bihar and even from neighboring states like Uttar Pradesh came to study here.

Initially affiliated with Patna University, the college offered courses in Arts and Commerce. By 1951, Science courses were also introduced. Honors programs in Hindi and Economics began in 1945, and Political Science followed in 1953. Due to changes in university structures, the college shifted between Patna and Bihar Universities before finally becoming a constituent college of Magadh University in 1962. The college was known for its well-equipped library, laboratories, experienced teachers, and a culture of academic excellence. The governing body played a crucial role in maintaining high standards, focusing solely on merit in hiring teachers, regardless of caste, religion, or region. The college also supported teachers in their research by offering grants, study leave, and funds to attend conferences. It regularly hosted seminars and published its own magazine, encouraging both students and teachers to showcase their talents. In response to public demand, postgraduate courses were introduced in stages—starting with Economics and Political Science in 1972–73, and later expanding to Hindi, Psychology, and Chemistry by 1983–84. Eventually, the college began offering postgraduate courses in all major subjects of Arts, Science, and Commerce by 1986–87, gaining recognition from the UGC as a PG College. In 1992, the Government of Bihar established Veer Kunwar Singh University in Arrah, named after the famous freedom fighter.

H.D. Jain College became the core institution of this university.[62] Over the years, the college has produced many successful alumni who have served in various fields like academics, administration, and public life. Despite facing the general decline in academic standards seen across Bihar, the college continues to strive for excellence and is committed to restoring and improving its educational environment.

Har prasad das Jain school (Ara)

In 1920, a temple of learning was established in Ara town with a donation of about one lakh rupees, which is today known as Har Prasad das Jain High School. Due to competent teaching, discipline and best annual results, this school is considered an ideal educational institution among the high schools of Bihar. At present, 2000 students are getting education here from competent and experienced teachers. For the last several years, the matriculation result of this school has been 100%. In which most of the students have been successful with first division. As a result of good results, this school has received many awards. In the science exhibition held in Patna, the exhibition presented by this school was specially praised. In which many students were awarded. At the state level, this school got the first place in the exhibition, which increased the dignity of the school. A new building was constructed in this school, which was inaugurated by the hands of Param Pujya Bhattarak Shri Charukriti Maharaj on 3 October 1983.

62 https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=http://www.hdjaincollege.org/&ved=2ahUKEwjmktCj1IaNAxWAzzgGHZvuMQ8QFnoECDAQAQ&usg=AOvVaw2CrrNZ4L3bhFrHnnhXpORc

Girls M.S. Amirchand school (Ara)

It was established in 1960 and it is managed by the Department of Education. It is located in Urban area. It is located in Arrah block of Bhojpur district of Bihar. The school consists of Grades from 1 to 8 and important educational institution for Girls. One of the most important girl's institutions located in the centre of the Town.

Harkhen Kumar Jain School (Ara)

Since 1986, Harkhen Kumar Jain Gyanasthali School in Babu Bazar, Arrah, has gained recognition as a highly respected educational institution, known for its comprehensive educational approach.

S.P. Jain college Sasaram

Before India gained independence, South Shahabad lacked a college for higher education, prompting education enthusiasts, social workers, and locals in Sasaram to consider establishing one. In 1948, Assistant Session Judge Shri Radha Prasad Singh, along with prominent citizens and intellectuals, founded a college that was initially named Sasaram Mahavidyalaya.

However, the Jain family of the Dalmia Group, who were approached for financial assistance, agreed to cooperate on the condition that the college be renamed Shanti Prasad Jain Mahavidyalaya, which was accepted by the founders. With the financial support of industrialist

and philanthropist Shanti Prasad Jain, the college's infrastructure took shape, and it was unanimously decided to name the institution after him.[63]

Rama Jain Girls H.S. Sasaram

It was established in 1875 and it is managed by the Department of Education. It is located in Urban area. It is located in Sasaram block of Rohtas district of Bihar. The school consists of Grades from 9 to 12.

There are following educational and social institutions in Arrah.[64]

Dharmshalas

1. Sri Maina Sundari Bhawan, Jail Road

2. Shri Har Prasad Das Jain Dharamshala, Jail Road

3. Shri Harkhen Kumar Jain Digambar Bhawan and Charitable Dispensary, Badi Chowk

Institutions

1. Shri Jain Bala Rest & Middle/High School
2. Shri Jain Kanya Pathshalas Middle & High School
3. Shri Har Prasad Das Jain Children's Institute
4. Shri Har Prasad Das Jain High School
5. Shri Har Prasad Das Jain College
6. Shri Har Prasad Jain Dispensary
7. Sri Adinath School for the Blind, Dhanupra

[63] https://www.spjainsasaram.co.in/
[64] Visiting the Sites

8. Smt. Champamani Medical Dispensary
9. Shri Harkhen Kumar Jain Medical Centre (Hospital)

Many Dharamshala and Jain's hospital in Shahabad such as Maina sunder dharmshala, Jain Digambar dharmshala, Bal Ashram, Har Prasad Das Jain Dharmshala, Harkhen Dharmshala Jain eye hospital and many more. There are many private schools such as Gyan Jyoti Public School, Ara and Mount Litera zee school, Ara etc. which keep contributing to this society of Shahabad. Prominent Jain families in Sasaram donated kindly to construct schools, hospitals, dharmshalas, and temples. Some Jains from Shahabad became notable scholars, teachers, or publishers of Jain texts, making valuable contributions to Bihar's Jain cultural scene. People like Dev Kumar Jain, Har Prasad Das Jain, Harkhen Kumar Jain, Chanda Bai, Shanti Prasad Jain, Nirmal Kumar Jain, and many more made invaluable contributions to educational and social work in Shahabad. The work done by them is still relevant in the society today.

The Jain community in the Shahabad region, which includes Bhojpur, Rohtas, Kaimur, and Buxar districts, has played a significant role in the area's social and educational growth. Although they are relatively few in number, their impact has been substantial and far-reaching. Jain families-built temples in the areas where they settled, which served as both places of worship and community centre for sharing knowledge, celebrating festivals, and engaging in charitable activities. In addition to temples, the Jains also established schools, particularly in towns like Arrah and Sasaram, which emphasized values such as honesty, peace, and kindness alongside modern subjects. Jain trusts and families provided financial support to enable underprivileged children to attend school and also promoted girls' education, which was not widespread in earlier times. Jains were renowned for their

philanthropic efforts, providing aid to those in need through various means such as feeding the hungry, distributing free medicines, and offering scholarships to students. They firmly believed that serving others was equally important as observing religious rituals. Although many Jain families have migrated to larger cities, their legacy endures in the region, with temples still standing, schools continuing to operate with their support, and people remembering the invaluable contributions made by Jain leaders to society. Their principles of non-violence, truth, self-discipline and knowledge remain a guiding force, inspiring younger generations.

RANVEER PRATAP SINGH
Dr. Sudhanshu Kr. Jha
HIS92DC02604
2023-2025

CHAPTER 5

Conclusion

This study discusses the Jain legacy in Shahabad, Bihar, by exploring its deep cultural, historical, social and spiritual significance. Shahabad, which expands across Bhojpur, Rohtas, Buxar, and Kaimur districts, are a dynamic region that has carefully preserved Jain antiquities and maintained Jain traditions for centuries, demonstrating a remarkable connection between Jain values and the region's cultural fabric.

At the outset of this research, we explored how Jainism arrived and established itself in Shahabad, revealing early connections with Jain thought through literary sources, local traditions, and archaeological findings. Lord Mahavira, the 24th Tirthankara of Jainism, was born in Kundalgrama near Vaishali, close to Shahabad's boundaries, and it is believed that his travels may have pass through this region. The calm and fertile land of Shahabad provided an ideal environment for Jain monks, scholars, and followers to live, meditate, and spread the principles of Ahimsa, Satya, and Aparigraha. Ancient trade routes connecting the Gangetic plain to central and southern India passed through Shahabad, facilitating the exchange of goods, ideas, and cultural practices. The presence of Jain communities along these routes suggests a deep connection between the spread of Jainism and economic and social mobility in ancient times. Jain merchants settled in towns like Arrah, Sasaram, Bhabhua, and Dumraon in Shahabad establishing religious and cultural institutions. Over time, Jainism became an integral part of the region's cultural fabric, with local rulers, regardless of their own faith, providing support to Jain monks and donating land for the construction of temples, enabling Jainism to thrive and establish a strong religious presence in Shahabad.

Jain statues, often damaged but still spiritually significant, can be found at sites like Masarh, Chausa, Kaimur and Rohtasgarh. These sculptures, mostly created in early medieval and the medieval period, represent Tirthankaras in meditative poses with symbols like lions, bulls, or elephants engraved below. Despite centuries of neglect, they convey the calmness and purity of Jainism. The artistic style matches the greater Pala and Sena traditions with Jain characteristics, and the temples feature architectural elements like Shikharas and Mandapas. Epigraphy reveals references to donors, monks, and rituals. The Jain community in Shahabad exerted a profound social influence, distinct from other religious groups that required political power or royal patronage. Instead, they quietly contributed to the region's development through their business insight, helpful activities, ethical conduct, and community service. Their presence in markets and towns fostered a peaceful social atmosphere, while their reputation for honesty, discipline, and frugality earned them respect. Jains dominated various industries, including grain trade, jewellery, textiles, and money lending, always guided by the principles of non-violence and fairness. As a result, they played a dynamic role in maintaining economic stability in towns like Arrah, Kaimur, Dalmia Nagar, and other cities. The Jains established rest houses, animal care centers, and community kitchens for pilgrims, travelers, and locals, representing special kindness and selflessness. Jain social groups in Shahabad played a vital role in resolving disputes, maintaining hygiene, and promoting ethical living, earning admiration from people of other communities. They inspired others through their exemplary conduct, avoiding harm to even the smallest creatures, and fostering a culture of respect and harmony. The Jains actively supported interfaith dialogue, peace, and stability, staying away from political conflicts, which helped maintain social harmony during times of unrest or scarcity.

The Jain community has made significant educational contributions in the Shahabad region, reflecting the importance of learning and moral education in Jain tradition. Through various institutions, including traditional pathshalas, religious learning centers, modern schools, and libraries, Jains have had a profound impact on the local educational landscape. Jains have a long tradition of preserving knowledge through handwritten manuscripts in Sanskrit, Prakrit, or early Hindi, covering subjects such as grammar, logic, and spiritual knowledge. These texts, written on palm leaves or handmade paper, were carefully stored in cloth-wrapped boxes to protect them from insects. Many Jain libraries possess ancient commentaries by Jain philosophers, which are now highly valued by scholars. These manuscripts have helped connect Shahabad's Jain community with other major Jain centers. Efforts are currently underway to digitize and conserve these rare texts, although many remain hidden in private collections.

With the arrival of British rule and modern education systems, the Jain community in Shahabad adapted to new educational demands, leading to the establishment of several schools, colleges, and hostels supported by Jain families from the late 19th to the 20th century. Wealthy Jain merchants and social leaders provided funding for buildings, scholarships, and teacher salaries, while Jain leaders in Arrah helped build Jain High Schools that offered modern education to both boys and girls. These schools maintained a balanced curriculum, offering secular subjects like science and English, as well as optional religious classes on Jain ethics and history, allowing students to develop both academic excellence and moral grounding. Furthermore, Jains also supported non-Jain institutions, providing scholarships without considering religion or caste, reflecting the Jain ideal of Sarva Bhuta Hita (welfare of all beings).

While many Jain sites in Shahabad are centuries old, their continued existence in the modern era is a testament to both neglect and resilience. Despite the toll taken by time, invasions, and changes in rulers on ancient structures and traditions, the core spirit of Jainism has endured, particularly through community efforts and local devotion. In some areas, Jain sculptures are mistakenly worshipped as Hindu deities due to a lack of awareness or misidentification, demonstrating cultural blending but also obscuring Jain heritage. However, in places like Arrah, and Dalmianagar, local Jain families and trusts have taken steps to clean, protect, and rebuild small temples, often incorporating sections for historical display to educate future generations about their roots. Jains in Shahabad have maintained strong ties to their heritage through active participation in religious festivals, pilgrimages, and communal worship. The annual celebration of Mahavir Jayanti is marked with great fervor, featuring processions, reenactments of Jain stories, and public lectures emphasizing values such as non-violence and truth. Temples in Arrah and Dumraon serve as community hubs where both religious and social issues are discussed. During Paryushan, a period of fasting and introspection, even younger members of the community participate in rituals like Samvatsari Pratikraman, seeking forgiveness and moral growth. Furthermore, Jain women play pivotal roles in organizing events, maintaining temple cleanliness, and managing charity kitchens, thereby preserving not only religious practices but also the spirit of service and devotion.

Given the richness of Jain heritage in Shahabad, conservation and restoration efforts should be prioritized, and local and state-level authorities, in collaboration with the Archaeological Survey of India and State Department of Culture, should undertake surveys and documentation of Jain antiquities to protect and preserve them.

National Jain organizations, such as Bhartiya Digambar Jain Tirtha Kshetra Committee, Shri Jain Shwetambar Conference, and Jain Research Institutes, can provide local bodies with expertise, funding, and research support. University scholars can undertake documentation projects, inscription translations, and field studies focused on Shahabad's Jain heritage. Additionally, the Jain diaspora in other parts of India can contribute by sponsoring cultural projects, temple repairs, or educational initiatives in Shahabad. To preserve Jain heritage, Shahabad's youth should be encouraged to participate through workshops, storytelling sessions, and digital history apps, which can spark curiosity among students, while college departments and schools can organize heritage walks, field trips, and incorporate local Jain history into textbooks, and technological tools can be utilized to preserve and display Jain artifacts online.

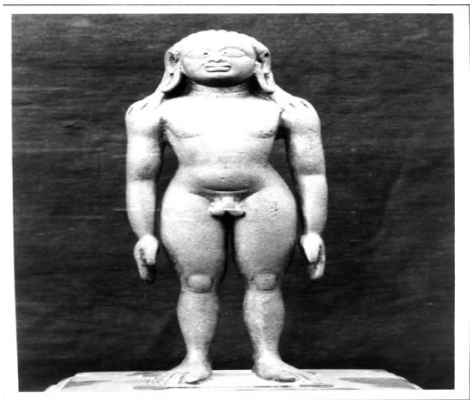
The Jain legacy in Shahabad expresses peace, learning, ethical living, and tolerance, with its core values of non-violence, truth, discipline, and self-control remaining relevant today. Despite not having royal patronage, Jainism in Shahabad has quietly shaped society through moral strength, community effort, and cultural depth, surviving centuries of change while retaining its roots. The Jain community's contributions to education, art, language, trade, and social life in Shahabad are an integral part of India's shared heritage, and recognizing and preserving them is a duty that extends beyond the Jain community.

This dissertation explores the historical and socio-cultural significance of Jainism in Shahabad, revealing its deep roots and enduring influence despite being overshadowed by more prominent Jain centers in India. Key findings include the ancient presence of Jainism in Shahabad, archaeological evidence of Jain activity across centuries, and the community's lasting moral and educational impact on local society. Jain traditions and

rituals continue to thrive, ensuring the preservation of religious identity. Notably, Shahabad's Jain legacy has survived neglect by mainstream historians, thanks to the concerted efforts of local devotees, families, and trust bodies. These findings underline the historical richness, ethical beauty, and cultural importance of Jainism in the region.

This dissertation has laid the groundwork for a deeper understanding of the Jain legacy in Shahabad, and several avenues for future research have been identified, including: a detailed archaeological survey of lesser-known Jain sites in Kaimur, Buxar, and Rohtas; comparative studies between Jainism in Shahabad and other regions of Bihar; an examination of oral traditions and folk beliefs related to Jain figures in Shahabad villages; an analysis of gender roles in the Jain community; and the digitization of Jain manuscripts and historical documents from Shahabad-based libraries or private collections, all of which will provide valuable new insights and enhance our understanding of the Jain legacy.

The Jain community of Shahabad has left an enduring legacy of peaceful coexistence, moral strength, and cultural complexity, which serves as an inspiration of hope in times of global chaos. The timeless principles of non-violence, truth, and renunciation that underpin Jainism offer a powerful guide for navigating the complexities of the modern world. While Shahabad may not be as widely recognized as other Jain centers, its profound spiritual heritage and sacred landscape possess a quiet beauty that is unmatched. By preserving and celebrating this legacy, we not only honor the Jain community but also enrich our understanding of India's rich cultural heritage. The Jain heritage of Shahabad is a shining example of a living tradition that continues to inspire and guide us towards a brighter future.



Chausa Hoard[65]

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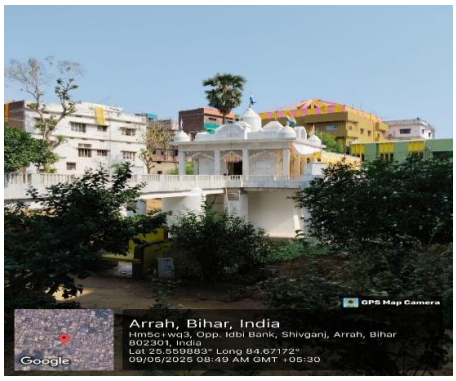
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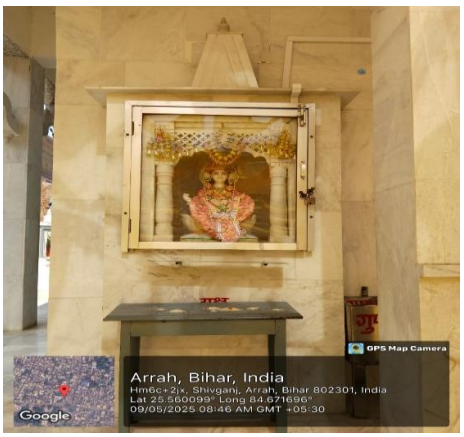

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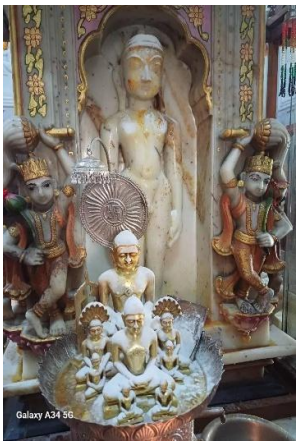

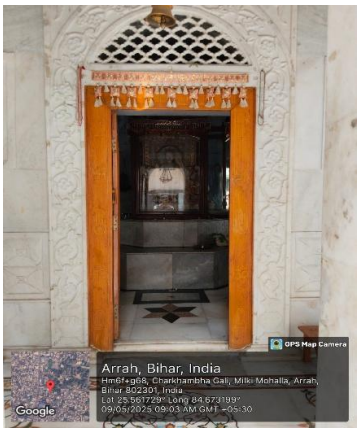

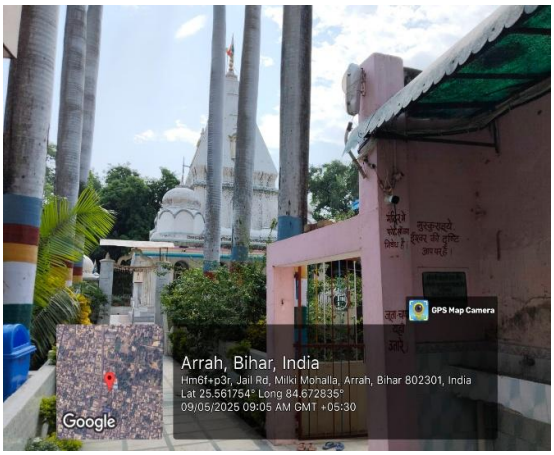
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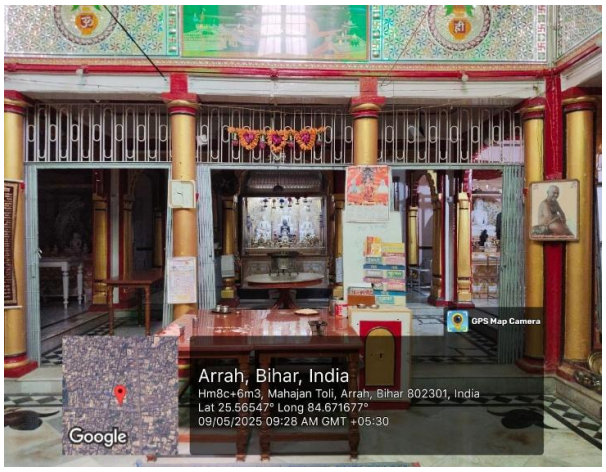

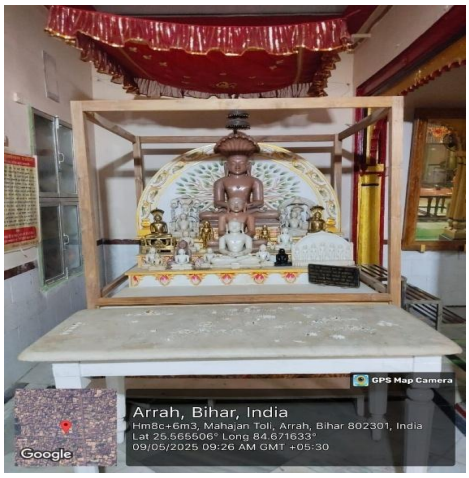

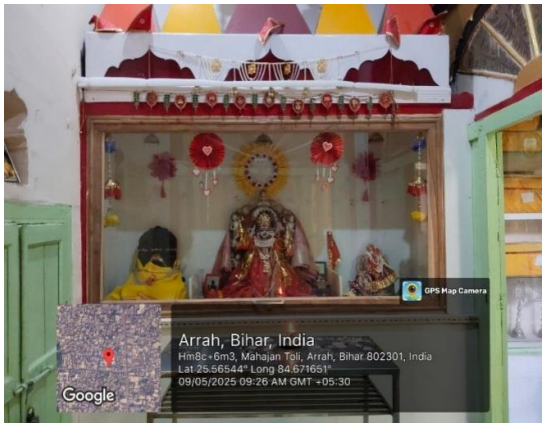

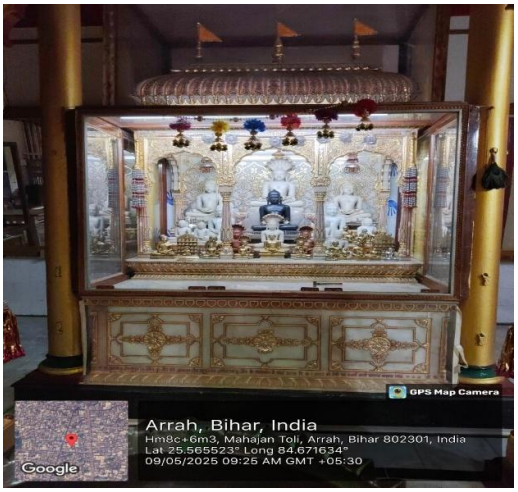

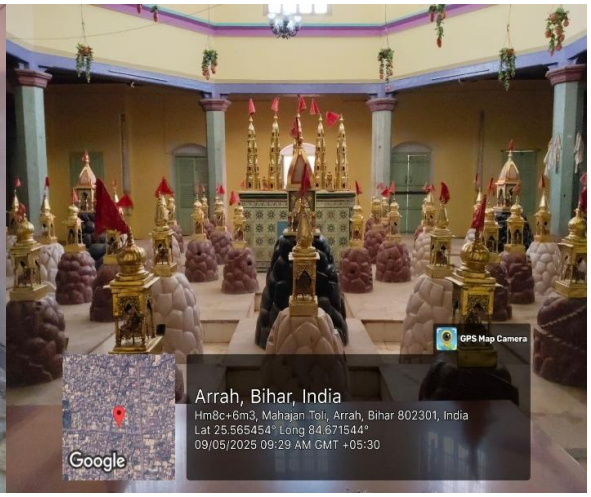

Panchayati temple (Arrah)

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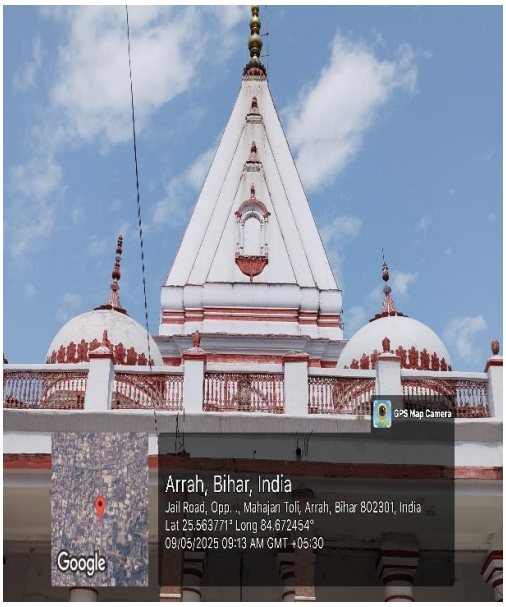
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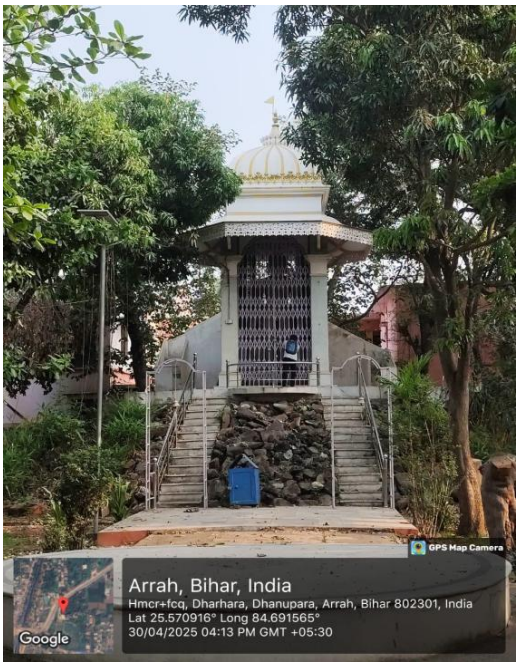

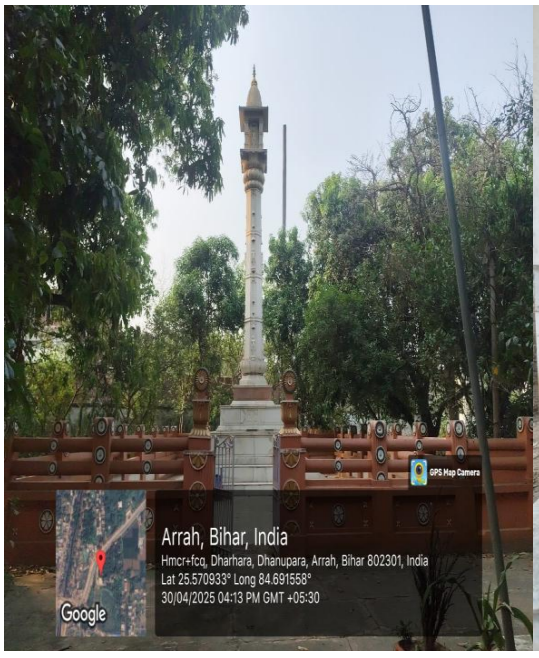

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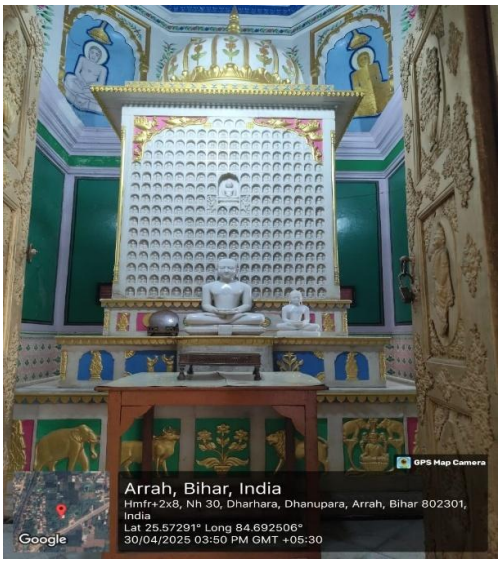
Bishram (Shri Bahubali Temple, Dhanupra)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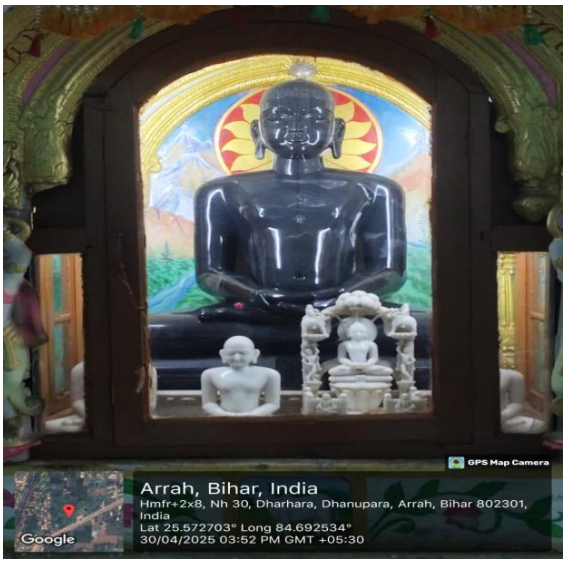
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GPS Map Camera
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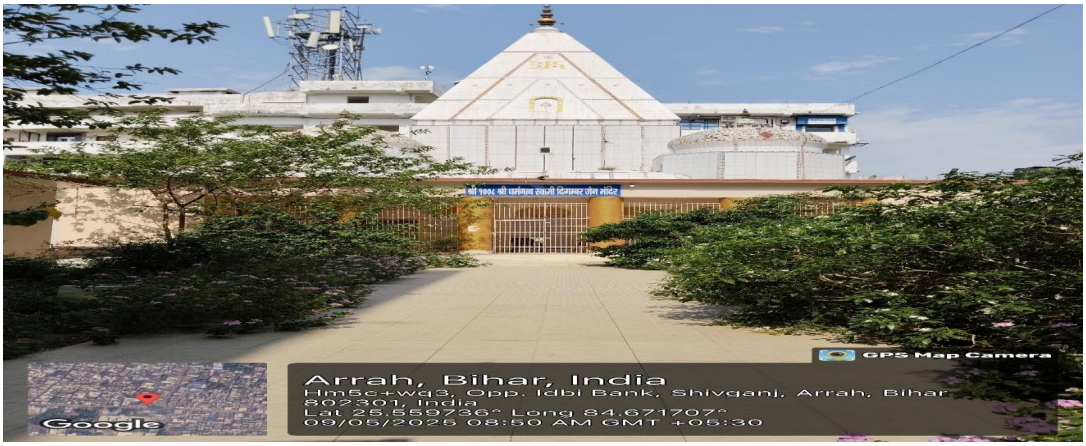
Shri Shastrakut Chaityalaya & Adinath Temple, Dhanupara, Arrah

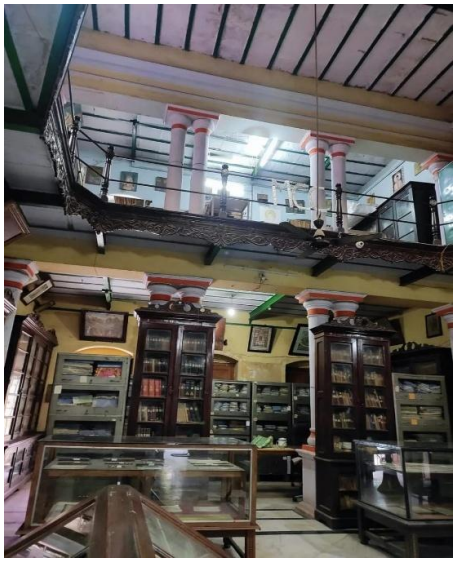


Dharamnath Temple. Jail Road (Arrah)

Parshwanath Bhagwan temple, Arrah

Shyamji Yaksh, Maharaj (Chandraprabhu Temple), Arrah

Muni Suvrata Nath Bhagwan, temple (Arrah)



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